

THE CRITIC, EDUCATIONAL SUPPLEMENT.

Published Quarterly.

JANUARY 1, 1855.

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EDUCATION.—The Rev. JOHN ALLEN will have VACANCIES for THREE PUPILS after the Christmas Vacation. Terms, Thirty Guineas per annum. Address Rev. J. ALLEN, Long Sutton, Lincolnshire.

EDUCATION.—A Gentleman desires to obtain an ASSISTANTSHIP in a SCHOOL. Can teach Senior Classics and Junior Mathematics, &c. Apply to "P. F.," 6, Dowry-parade, Hotwells, Bristol.

EDUCATION, Torquay.—A Married Clergyman OFFERS a very desirable HOME for a YOUNG LADY of rank and fortune, to educate with his daughters, 14 and 16 years of age, 200*l.* per annum. Address the Rev. "A. B.," Belvidere-house, Torquay, Devon.

EDUCATION for LITTLE BOYS, in Brighton.—The Misses ASHBY receive YOUNG GENTLEMEN for board and education, at 23, Gloucester-place. In this establishment the ease and pleasures of home are combined with the regularity of school discipline. The Pupils enjoy the benefit of maternal care, as all domestic arrangements are under the immediate superintendence of Mrs. Ashby. References are given by the parents of pupils, and a prospectus will be forwarded on application.

EDUCATION.—The Authoress of the Book entitled "The Parent's Great Commission," wishes to receive under her care and to educate THREE YOUNG LADIES, references to her Grace the Duchess Dowager of Hamilton; her Grace the Duchess of Roxburgh; and Lady Pilkington, Chevet, Yorkshire. Before troubling the noble ladies with the address of the Authoress of "The Parent's Great Commission," the Rectory, Stanton-by-Dale, Derby.

EDUCATION.—No. 41, ONSLOW-SQUARE (Large Corner House).—Mrs. FERLON'S popular system (patronised by her Grace the Duchess of Argyll) commends itself to the reflecting as combining a thorough systematic course, which will be chiefly appreciated by those in high position, and who desire for their daughters a moral and religious training. The Institute recomences its duties the 29th January, 1855.

EDUCATION.—CAVENDISH HOUSE, CAVENDISH-ROAD, St. John's-wood.—The ensuing TERM will COMMENCE on THURSDAY, JANUARY 25. The highest professional talent is engaged for every department of study, and the whole system of moral and intellectual training is under the immediate superintendence of the Principal, who has for many years successfully conducted the education of young ladies. A German governess is resident in the establishment at the present time. Prospects, with the names of attendant professors, may be obtained of Mr. ROLANDI, Foreign Bookseller, 20, Berners-street, Oxford-street.

EDUCATION.—BRIGHTON.—THE ROSE-HILL SCHOOL.—Mr. SCUDAMORE, a Married Graduate of Cambridge, RECEIVES a limited number of PUPILS, who are instructed in French, German, the Classics, and Mathematics, at inclusive terms. The Pupils, with the family, and have all the advantages of a comfortable home. The grounds are extensive and healthy. French and German constantly spoken, under the superintendence of resident native masters.

EDUCATION.—STAFFORD.—Mr. CHURCHLEY desires to present his thanks to his Friends and the Public, for the very liberal support he has received since his removal to his present residence, and begs to assure them that no care shall be wanting on his part to render the intellectual and moral culture available for all the purposes of active life; and he hopes, by constant attention, to merit a continuance of their favour. Forfeate-street, Stafford, Dec. 29th, 1854. The Young Gentlemen are expected to RESUME their STUDIES on WEDNESDAY, the 24th of JANUARY.

EDUCATION.—The situation of GROVE-HOUSE, ST. PETER'S, near MARGATE, eminently deserves the attention of parents. The purity and dryness of the air has proved of inestimable benefit to delicate constitutions, while the invigorating properties of the surrounding sea render it singularly conducive to the development of physical strength. In all his arrangements the principal has been influenced by the sincere desire to secure health, happiness, improvement, gentlemanly deportment, &c.; and, with pleasure and confidence, refers to the parents of his pupils. Terms 25 and 30 Guineas. Boarders only are received, and number limited.

EDUCATION.—A LADY, conducting a long-established Finishing-School in the County of high respectability, wishes to fill TWO VACANCIES, occurring after Christmas, with the daughters of Clergymen, of which her school is largely composed, and to whom she makes a considerable reduction in her terms, charging for board and a complete English Education, with French, Drawing in various styles, Dancing, the Pianoforte, and Singing, but Thirty Guineas per annum. Italian, when required, Two Guineas extra. The French language is taught by a Parisienne, and each accomplished subject is imparted in the best manner, while the house and domestic arrangements are superior. High references can be given to gentlemen and clergymen whose daughters are pupils. Address (per post) "J. S. M.," care of Mr. WILLIAMS, Music Publisher, 123, Chapsdale, London.

EDUCATION at OCKBROOK, near DERBY.—The Institution for the EDUCATION of YOUNG LADIES and YOUNG GENTLEMEN, at Ockbrook, near Derby, will RE-OPEN after the Christmas Vacation, on WEDNESDAY, January 24th. The object of these Institutions is, to Train and Educate Youth in such a manner as to prepare them efficiently to discharge the duties of Christian Masters. Besides all that is requisite to a sound English Education, the Pupils have every facility for acquiring a correct knowledge of the Classical and the most useful Modern Languages, as well as the accomplishments of Music, Singing, and Drawing. Prospects may be obtained of the Rev. S. WILSON, the Director; or of Miss ROBINSON, the Governess. N.B.—Ockbrook, celebrated alike for its beauty and its salubrity, is situated about a mile from the Borrowash Station on the Midland Railway.

EDUCATION.—Mr. STEELE, having given up his Day School, in compliance with the wishes of many of his friends, continues to devote his sole and undivided attention to his BOARDERS. He begs respectfully to draw the consideration of Parents and Guardians to the advantages which he hopes he is enabled to hold out. His house, which is situated in the most pleasant part of the Bay of Douglas, has been erected by himself, without regard to expense, for the express accommodation of his Pupils; and has been, during the last winter, greatly enlarged and improved, so as to render it as complete as possible in every respect for the purposes for which it is intended. It possesses large, lofty, and well-aired schoolrooms, comfortable sleeping apartments and dressing-rooms, and, being in immediate proximity to the Beach, it commands at once safe and convenient bathing. There are few places in the British dominions so well known as the Isle of Man for its healthful influences; and its relative position to the surrounding Kingdoms renders it remarkably convenient for a Boarding Establishment. The system of Education is strictly intellectual; and the course of study embraces every subject—Classical, Mathematical, and Commercial, necessary for a liberal Education. The Recreation Grounds are ample. The Dietary is most liberal, and the domestic arrangements are under Mrs. Steele's constant and assiduous superintendence. Mr. STEELE will have some VACANCIES after the Midsummer Vacation. Early application is respectfully requested. References of the most unquestionable respectability can be given.

EDUCATION.—The Wife of a Clergyman, residing in a healthy part of Surrey, twelve miles from London, is desirous of meeting with some YOUNG CHILDREN to BRING UP and EDUCATE with her own. They would be entirely under her own care and superintendence, and receive the comforts of a home. The highest references given and required. Address "M. A.," post-office, Kingston, Surrey.

ENGLISH EDUCATION.—Wanted, in a respectable School, a young FRENCH LADY who wishes to become proficient in the English language. Address by letter post paid to "F. B.," care of Mr. J. Davies, 15, High-street, Shrewsbury.

HOFWYL COLLEGE, RIVER, near DOVER.—Conducted by Mr. J. WESTON, Licentiate of the Royal College of Preceptors. Prospects, with all particulars, may be obtained from the Principal on application.

ENGLISH BOARDING and DAY INSTITUTION for YOUNG LADIES, 10, NORTHUMBERLAND-STREET, Edinburgh. Conducted by Mrs. A. P. DICKSON. The SECOND QUARTERLY TERM of the Eighth Session commences on the 15th inst. Enbourn Masters attend. Mrs. A. P. D., having removed to a larger house, has accommodation for a FEW ADDITIONAL BOARDERS.

ST. MARY'S-HALL, Nos. 5 and 6, St. Mary's-road, Canonbury.—This Ladies' College will RE-OPEN January 8, on which day the pupils are requested punctually to return. The school will be held on Tuesday, January 9, at six o'clock, at which the terminal introductory address to the pupils will be delivered, by the Rev. J. F. Denham, M.A., F.R.S., Rector of St. Mary-le-Strand, 8, Northcote, Principal.

HANWELL COLLEGE and PREPARATORY SCHOOL.—A sound, rapid, and economical preparation is secured for the Universities, the Queen's and East India Company's Military and Civil Services, or for Professional and Commercial Life. Prospects forwarded on application to the Principal, Mr. DR. EMBERTON, Principal. "Hanwell College is fully sustaining its high character."—*United Service Gazette.*

THE GERMAN and FRENCH PROTESTANT COLLEGE, Clapham, under the direction of the Rev. E. A. FRIEDLANDER, has (for the sake of larger and more commodious premises) lately been REMOVED to Grove-house, Clapham-common, a mansion affording every convenience and comfort, with extensive and beautiful pleasure and playgrounds attached, the latter fitted up with gymnastics upon an unusually large scale. The arrangements are the most complete desired in a first-class establishment. In this institution young gentlemen are carefully prepared for the army, navy, commerce, and the learned professions, and every attention is paid so as to impart a sound English education. The theoretical and practical culture of German and French at the same time forms one of its distinguishing features, and is such as to supersede entirely the necessity of sending children abroad for the acquirement of these languages. For prospectuses, &c., apply to the Director as above.

BOARDING ESTABLISHMENT for YOUNG GENTLEMEN. DEAN-BANK LODGE, EDINBURGH. Conducted by THOMAS W. E. ROBINSON, F.R.S.S.A., Head Master of the Dean Bank Institution, 130, George-street, Edinburgh. Dean-Bank Lodge is pleasantly situated in a healthy and retired locality in the outskirts of the town, and is admirably adapted to the purposes of a Boarding Establishment, and has been for many years used as such. The house is commodious, and the best rooms large and airy. There is an excellent playground and garden, with swings, gymnastic-bars, and garden-plots for those who choose to cultivate them.

The Establishment is intended for the accommodation of young Gentlemen who may be sent from the Country, or from London and the Colonies, to attend the University, the Public Schools, or Private Classes in town. The house is within five minutes' walk of the Edinburgh Academy, Edinburgh Institution, Deacons-place School, and Western Institution, thus combining the advantages of a comfortable and well-regulated home with an education in the first Schools in Edinburgh. Mr. Robinson has the honour of referring to the following gentlemen, most of whom have had sons or friends under his care:—The Hon. Lord Curriehill, Edinburgh; Rev. Dr. John Brown, Edinburgh; Rev. Dr. Alexander, Edinburgh; William Catt, Esq., Brighton; Robert Chambers, Esq., of "Chambers's Journal"; Professor Shankar More, Edinburgh; David MacLagan, Esq., M.D., Surgeon to the Queen; John Gordon, Esq., H.M. Inspector of Schools; Edward Woodford, Esq., LL.D., Inspector of Schools; R. G. Welford, Esq., Lincoln's Inn, London. Cards containing terms and full list of references, may be had on application.

BARBAULD HOUSE, PALGRAVE, near DISS, NORFOLK.—This fine old English manor was first used for educational purposes by the late Mrs. Barbauld, the authoress; and it was during her residence in Palgrave that she penned many of those productions which have rendered her name famous. It was here, likewise, that she taught those lessons of wisdom and piety to the young, which have endeared her memory to very many of the parents of the present generation. That distinguished and accomplished lady, Thos. Lord Denham, was wont to look back, with feelings of devotion and love, to the early mental training he received at Barbauld House; and his Lordship attributed much of the success he enjoyed in after life to the inspirations he imbibed at Palgrave. The present Conductors of this School can confidently appeal to the public for support and patronage, inasmuch as they have been unremitting in their literary exertions to sustain the prestige afforded by a great name. Barbauld House is situated in one of the healthiest and most picturesque spots of Suffolk, and is a "nook and corner of Old England" well deserving of the tourist's notice. The purity of the air has proved of inestimable benefit to delicate constitutions, and its central position renders it easy of access by railway from all parts of the kingdom. Mrs. HART, the Lady Superintendent, has been influenced in all her arrangements by a sincere desire to secure the health, happiness, improvement, and lady-like deportment of the pupils; and refers with pleasure and confidence to the many heads of families who have for years past intrusted their children to her care.

TERMS: Young Ladies above 14 years, 40 Guineas per annum. " " under that age, 30 " " " " The following is the general scheme of instruction on the terms above named: Religious—Holy Scriptures; Ecclesiastical History. General—English Grammar and Reading, History and Geography, Writing and Arithmetic. French, German and Italian; Music, Singing, and Drawing; Dancing and Calisthenic Exercises. Principal—Mrs. HART. Head Governess—Miss Pescoc. General Governess—Miss Tulley. German, French, and Italian—Miss Albertine Diehlmann. Music, Singing, and Guitar—Mrs. Barnwell, Member Royal Academy, and Pupil of Crevelli. Piano, Organ, and Theory of Music—Mr. Grey. Drawing and Painting—Mr. Mendham. Dancing, Exercises, and Department—Mrs. Grey and Sergeant Carr. Prospects, with a view of the house, may be obtained upon application. The first term of the ensuing year will commence January 23rd, 1855.

EDUCATIONAL Establishment for Young LADIES.—STAFFORD-HOUSE, Stanley-crescent, Nottingham, London. Conducted by Mrs. J. BAKEWELL. The present VACATION will TERMINATE on JANUARY 30th. Prospects of Terms will be forwarded on application.

BOARD and EDUCATION, for Young Gentlemen under twelve years of age. Terms, Four Guineas per Quarter. No extras. References of the highest respectability. Address Mr. JOHNSON, Houghton, near Preston.

EDUCATION.—The Rev. W. BAKHAM, M.A., receives BOARDERS, whom he instructs in strict accordance with the principles of the Established Church. The tuition imparted is especially designed to prepare them for entering the University. Terms, Fifty Guineas per Annum. The Vacation terminates on MONDAY, the 22nd instant.

EDUCATIONAL HOME.—Health, Kind Treatment, and a Liberal Education.—Young Gentlemen of delicate health, and others whose friends may wish to place them at a School near the Sea, are received in an Establishment of high respectability, in one of the most salubrious spots on the Southern Coast, near to a railway station, and within two hours' reach of the metropolis, there being trains to and fro four times a day. Full particulars, with the terms of the School, may be obtained on application to Mrs. MAXFIELD, Gloucester Hotel, Brighton.

MR. VALENTINE BARTHOLOMEW, FLOWER PAINTER in ordinary to her Majesty (in conjunction with his wife), begs to announce that he continues to receive at his house RESIDENT PUPILS for the study of Flower Painting. Rustic figures from Nature, Miniatures, Landscapes, Perspective and General Drawing. For Terms, including board, by the month, address to No. 23, CHARLOTTE-STREET, PORTLAND-PLACE. Schools and Colleges attended by Mr. BARTHOLOMEW for all the usual branches of Drawing and Painting.

THE REV. THOMAS HOWARTH, B.A. (late of St. John's College, Cambridge) receives PUPILS at BROOM-BANK HOUSE, near Sheffield, to be Educated for the Universities, and for Professional and Commercial pursuits. Broom-Bank House is pleasantly situated on the Glossop-road, within an easy distance of the town, near the Botanical Gardens, and is well adapted for educational purposes. A prospectus, including terms, &c., may be had of the Principal, or of the Editor of this Paper. The next Half-year commences on Thursday, Jan. 25.

CHADDOCK-HALL, ASTLEY, near MANCHESTER.—The DUTIES of MISS GRETTON'S SCHOOL will RECOMMENCE (D.V.) on the 16th JANUARY. There are at present VACANCIES for TWO PUPILS. There is a resident French Governess, and yearly examinations; to which the parents and friends of the pupils are invited. References.—Rev. A. Hewlett, Incumbent of Astley; Rev. W. A. C. B. Cave, Rector of Stretton; Rev. W. H. Wright, Incumbent of Christchurch, Everton; Rev. F. Maude, Trinity Church, Ipswich; also the Parents of the pupils.

EDUCATION.—In a highly select and genteel ESTABLISHMENT situated in the Country, a VACANCY occurs at the ensuing Term for a YOUNG LADY, as finishing PUPIL, who would receive every advantage that a large and well-conducted Establishment can afford. The system of instruction comprises every branch of an accomplished and intellectual Education, based upon the soundest Christian principles. French is constantly spoken, and (with other Continental languages) is most ably taught by a resident Parisienne. Music and Singing by a Member of the Royal Academy, and pupil of Cruelli; and Drawing and Painting in various styles by an eminent Artist. Terms 27 Guineas per annum, inclusive of the accomplishments. Address "J. P.," Audley House, South Audley-street, London.

EDUCATION.—The Head Master of an endowed Grammar School, having a house rent free, and a good salary, is thereby enabled to offer a limited number of BOARDERS greater advantages than moderate terms usually command. Having highly distinguished himself at the University in Classics, Mathematics, and Composition, and been several years a Senior Master in one of the first Schools in England, he is enabled, from a long and successful experience, to promise a rapid and sound progress, especially to those whose education has been neglected. He is assisted by a high Wrangler of Cambridge, and an English and Foreign Master. The House and School were built expressly for the purpose a few years ago, at a considerable expense, and are most agreeably and healthily situated in one of the Midland Counties. The course of instruction includes Classics, Mathematics, English, French, and Drawing. German, if required. There are no free scholars. Terms, for boys, under thirteen, 4*l.*; for boys between thirteen and sixteen, 5*l.* Guineas. Address "A. Y.," 2, Hanover-place, Clifton, Bristol.

PERTH CATHEDRAL GRAMMAR SCHOOL. Visitor—The BISHOP of the DIOCESE. Rector—The Rev. J. A. SELLAR, M.A. This School having been REMOVED into the new and very commodious Premises of STORMONT HOUSE, which have been purchased and fitted-up with the express view of affording, with increased facilities, to the Sons of Clergy and persons of moderate means, the advantages of a sound and religious Education—a LARGE ADDITIONAL NUMBER of BOYS can be received into it after the Christmas Holidays. The School combines the preparation both for a Professional and Commercial Life. The House stands in a large inclosed Playground. Terms—Thirty Guineas per annum, including Medical Attendance. Apply to the Rev. the Rector, Stormont House, Perth.

EDINBURGH LADIES' INSTITUTION, and PUPILS, 1, PARK-PLACE. Founded in 1833. Head-Master: Mr. DALGLEISH. Lady-Superintendent: Miss KENNEDY. The course of instruction in the Institution combines Class-teaching by Masters, with the supervision of the conduct and deportment of the Pupils under the immediate direction of a Lady Superintendent. The Class-instruction is confined to classical and professional teachers, of whom five are engaged in connection with the English department and relative branches. In all the departments, the Class-instruction is conducted exclusively by the Masters. The Lady Superintendent is assisted in her important duties by four Principal and seven Junior Governesses. The regulation of the course of study, and the direction of the general arrangements of the Institution, devolve upon the Head-Master. The Pupils of the Institution are arranged in five principal divisions, according to age and previous advancement in their studies. Fees, payable Quarterly in advance: 1st Division..... 15 Guineas per Annum 2nd Division..... 18 Guineas " 3rd Division..... 21 Guineas " 4th Division..... 24 Guineas " Preparatory Division..... 12 Guineas " Extra charge for Musical Instruments, 10*l.* 6*d.* per Quarter. Due notice must be given to the Head-Master when any Pupil is intended to be removed from the Institution. QUARTER DAYS.—1st October, 15th December, 1st March, 15th May. Edinburgh, 15th Dec. 1854. W. S. DALGLEISH, Secretary.

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. Names can now be entered for admission at Christmas next.

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CONTENTS.

LEADING ARTICLES:—	
The Educational World: its Sayings and Doings	35
Education: its Object, Nature, and Means	35
On Teaching to Read	36
EDUCATIONAL SCIENCE:—	
Lectures on the Educational Exhibition of the Society of Arts ..	39
Spicing Philosophy of Education	40
Mrs. Furlong's New Movement in Education	40
Remarks on the Education of Girls	40
Tracts for the Times on Education. By Hartshorn	40
EDUCATIONAL POLITICS:—	
Grammar-School Reform	41
MUSIC:—	
Music as an Element of Education. By John Hullah	43
SCHOOLBOOKS:—	
History:—	
Ince's Outlines of English History	43
Taylor's England and its People	43
Rule's Studies from History	43
Science:—	
Magnetism, Voltaic Electricity, &c. By Thomas Tate	43
Light and Heat. By Thomas Tate	43
Logic for the Young	43
Introductory Text-Book of Geology. By David Page	43
Classics:—	
Cato Major; Lælius, sive De Amicitia; De Finibus, M. Tullii ..	43
Ciceronis. By Henry Alan	43
Rudiman's Rudiments of the Latin Tongue	43
Woodford's Elements of the Latin Language	43
Geography:—	
M'Leod's Atlas of Scripture Geography	43
Mrs. Gibbon's Simple Catechism of Geography	43
Languages:—	
Beauvoisin's Conjugation of the French Verbs	43
An Easy Method of Learning French	43
Aue's Elementary German Grammar, with Exercises	43
Arithmetic:—	
Thorner's Questions in Arithmetic	43
Drawing:—	
Free-hand Outline. By John Bell	44
French:—	
Poetry of Victor Hugo, &c.	44
First Books for Children:—	
Cott's Young Child's Lesson-Book	44
My First and Second School-books. By Walter M'Leod	44
Apparatus, &c.:—	
A Hand Atlas for Class-Teaching. By Walter M'Leod	44
Reading Books:—	
True Stories for Children from Ancient History	44
Grammar:—	
Introduction to English Grammar	44
Macellaneous:—	
Bell's Popular Stenography	44
Lesson-Book of Common Things and Ordinary Conduct	44
Notices of Small Books	44
Specimens of Examination Questions	44
NOTES OF LESSONS	44
FOREIGN EDUCATIONAL LITERATURE, &c.:—	
France:—	
Manuel General	45
Guizot's Annales de l'Éducation	45
Germany:—	
Richter's Theory of Education	47
QUERIES	47
ADVERTISEMENTS	33, 34, and 47, 48

THE CRITIC, Educational Supplement.

THE EDUCATIONAL WORLD:

ITS SAYINGS AND DOINGS.

ALTHOUGH we profess to record the sayings and doings of others, we cannot resist the blandishments of Christmas, and refuse to "say a say" of our own. Not that we entertain the most remote intention of attempting a compound of evergreens and good wishes, of genial hospitality and home affections. *Sua cuique*—be this the theme of our DICKENSES, THACKERAYS, and other festive Gamaliels, at whose feet we are willing to sit while their pleasing talk our ear beguiles. Our design is to enter the quiet library of the schoolmaster, and to have a little conversation with him during his temporary recess from constant exertion. Let it be supposed, then, that we have expressed our pleasure at finding him in his slippers, although the last stroke of the clock gave a hint that noon is not very distant. We have agreed that that horrid alarm which, for goodness knows how many weeks, has been wont to take precedence of the sun, is justly ranked among the *emeriti*, and allowed neither to disturb nor to be disturbed. We have smiled at the apology for the cloth being on the breakfast-table at unheard-of hours, and have arrived at that mutual good understanding which the interchange of sympathy promotes. Thus qualified, we can venture to ask the schoolmaster a home question: What are the prospects of your profession? We do not speak so much of education as a science, as of the social status of educators. It is many years ago that Lord BROUGHAM gave utterance to his now proverbial expression—"the schoolmaster is abroad;" but perhaps at no time more than at present has the cause of education received so much attention from all classes. Is it not then manifest that the respectable members of the scholastic profession ought to avail themselves of the favourable current to secure consideration, not only for the science, but also for its professors? We would urge this necessity upon the serious thoughts of our readers.

We are well known to be undisguised advocates of compulsory education; nor do we doubt but that the upshot of the present popular feeling will be a legislative enactment that no child shall be apprenticed to a trade, or otherwise employed in manual labour, until he has passed an examination suited to his position. In the same spirit we would now plead for a like interference with the liberty of the subject in regard to schoolmasters. The laws of our country take good heed of our bodily health; a man who practises medicine without a proper warrant administers every dose with a penalty hanging over his head;—and why should the hopes of the nation be less anxiously cared for? why should every empiric, who has proved himself unfit for the other duties of life, be permitted to take upon himself the office of instructor of youth? Nay, tell us not of the responsibility of parents. Mankind always were gulls, still are gulls, and ever will be gulls, where astute dishonesty is brought to act upon them. We shall never have good hopes of education in our country until a licence to teach be an absolute requisite for every person engaged in the profession. This demand is simple and just. If a man is qualified to instruct children in certain branches of learning, he is able to satisfy appointed examiners of his own proficiency. If he cannot do this—let us not mince our words—his course of life is positively dishonest. Let any looker-on amuse himself by collecting prospectuses from a number of our private schools, let him note the extensiveness of the proffers they contain, then let him become conversant with the qualifications of the masters—and we pledge our experience that he will be a convert to our proposition. Feeling strongly on this subject, we are allowing ourselves to be carried away in its discussion beyond the limits of our space; but we could not meet our readers at this season, when they possess considerable leisure, without reverting to it, and urging upon them the propriety, and in fact the vital importance, of some movement for the accomplishment of the desired end. Schoolmasters stand too much aloof from each other; the principle of cohesion is wanting; and every advantage is thus given to chicanery of the worst description: so that in fact an oily tongue is more effective in getting up a large school than the possession of the deepest learning and the greatest skill in imparting it. We have said our say; now to the record of what others have said and done.

The most attractive affair of the last three months has unquestionably been the *émeute* at Christ's Hospital. Our readers will remember that, in our late Educational Supplement, we gave as an *ad hoc* report that the Rev. H. ROBINSON, M.A., had been dismissed from his under-mastership at that school because he was suspected of having written a letter to the *Daily News*. Since then a strenuous assault has been made upon the Head-master, Dr. JACOB. Whether there is any connection between the dismissal of Mr. ROBINSON and the attempt to eject Dr. JACOB, we do not pretend to know; although it is far from improbable that some political enmity was

aroused by that act, and that this may have been the origin of what has followed. Be this as it may, it seems that Dr. JACOB, as Head-master of Christ's Hospital, preached the annual sermon before the governors of that and some associated charities. In his discourse the Doctor was not unmindful of various short-comings in the educational system which he administers. These strictures were made the subject of complaint by some of the Committee of Almoners—a name given to certain gentlemen who constitute the managing body of the hospital. Hereupon there ensued a debate, and, after many *pros* and *cons* which it would be tedious to relate, the Committee of Almoners decided that the Head-master had lost their confidence. Happily, however, for Dr. JACOB'S fixedness of position, this decision required confirmation by the General Court of Governors. To this body the appeal was made; the press took up the subject; governors, fathers of families, and hosts of others, wrote to the *Times*; and at length the obnoxious sermon was given in *extenso* in the columns of that newspaper—an expedient adopted to thwart the policy of the Doctor's opponents. The 21st Nov. witnessed the tug of war. A remarkably full Court of Governors assembled to express their sentiments on the subject; and, after a long and by no means insipid discussion, instead of adopting the report of the Committee of Almoners, a majority of 106 to 74 carried a vote of thanks to Dr. JACOB for his sermon. The matter has not ended here. The besiegers have come to be the besieged. On Tuesday, the 19th ult., the governors of the hospital had another meeting, and passed a resolution ordering the appointment of a select committee "to inquire and report whether any, and if any what, changes are advisable in the constitution, powers, and duties of the Committee of Almoners." Possibly we may have to report in our next supplement some considerable changes in the mode of administering the charity. We own, however, that we shall be sorry if the streets of London are bereft of the long blue coats and the yellow stockings. We have but few reliques of times gone by—*parce precor*!

The next event that we have to record is a matter of much greater importance to the scholastic profession in general. The Society of Arts has succeeded in persuading her Majesty's Lords of the Treasury to establish a permanent educational museum. This is a decision for which the authorities deserve our thanks. Interesting as was the exhibition in St. Martin's Hall, everybody must have felt that its transitory character was a great flaw. We do not want to see the material aids to education for once only; we want to refer to them frequently, so that, as occasion offers for improvements in our schools, we may have the best display of apparatus to refer to. Now such a museum as this cannot be expected to be self-supporting. We are told that, in spite of the *écât* given by the lecturers who assisted to develop the plan, the exhibition referred to was a loss to its promoters—a loss which was not even covered by the subscriptions made to carry it out. Our Government, certainly, is doing what it can for the furtherance of education. Dr. HOFMANN is giving chemical lectures at the school of science in Jermyn-street; and, to allure schoolmasters, they are admitted at half-price. In the case of free libraries, too, progress is being made; these establishments scarcely come under the category of education as we are now considering it; yet it is evident that whatever tends to improve our adult population must re-act upon the youth. Nor do public efforts occupy the whole ground in the good cause. Manchester has lately given evidence that private individuals are glad to co-operate. Mr. GEORGE FAULKNER has made over the building of Owen's College, worth 5000*l.*, for which he received 200*l.* a year, to the trustees of that institution, the income to be devoted to the endowment of a professorship of political economy and commercial science. Professor CHRISTIE is nominated to the appointment. The obituary of November records the death of another earnest supporter of Education. Mr. W. DAVIS lately died at Leytonstone full of years and good works. Nearly fifty years ago he became acquainted with Dr. BELL; and introduced the system of mutual instruction into the Whitechapel Foundation School, of which he was a trustee. Satisfied of the advantages derivable from Dr. BELL'S plans, in 1807 he founded the Free School at Gower's-walk, Whitechapel, which is still conducted on the same principles, and, we are happy to add, continues to flourish. Mr. DAVIS was the coadjutor of Dr. BELL in his well-known efforts to improve the education of the poorer classes; and to their joint efforts is mainly owing the existence of the National Society for the Education of the Poor in the principles of the Church.

There have been during the last three months the usual amount of lectures and addresses on the subject of education; but they do not require special notice. It is, however, gratifying to see that Lord STANLEY and Sir ROBERT PEEL continue to manifest a deep interest in the well-being of our labouring population.

The sayings of the educational world most worthy of commemoration are comprised in some articles which have appeared in *Blackwood* and *Fraser's* magazines. We cannot afford the space necessary to set the arguments adduced before our readers; and must, therefore, be content to recommend them to procure the article on "Our public Schools" in *Fraser's Magazine*

for October, and on "Latin Versification" and "The Education of the Royal Artillery" in *Blackwood* for November and December. These essays will amply repay the trouble of perusal, and will afford some valuable hints to schoolmasters.

EDUCATION: ITS OBJECT, NATURE, AND MEANS.

To be, to think, and to do, are the functions of humanity. Hence, life is educative, and man is educable. The physical powers, the intellectual faculties, and the religious capacities of man are the *indices* of his destiny. To know the nature of any specific being is to know the end for which it is designed—the purpose which it is intended to fulfil in the economy of the universe. To be so constituted as to be capable of accomplishing a specific destiny is to be endowed with faculties fitted for working that destiny into realisation. The process by which we are initiated into the best method of evolving the capabilities of our being is education—that is, in other words, Education signifies the training of the whole energies and faculties of any creature so as most fully and perfectly to develop its nature, and make it the fittest possible instrument for the accomplishment of the purpose which presides over and regulates its existence.

To reason out a series of thoughts from certain given facts, in such a way that each thought shall be connected and linked to every other thought in the series by the indissoluble ties of a rigorous logic, and form an easy and natural concatenation and combination, is to produce a philosophy of that class of facts. If the facts speculated upon be the properties, modes of action and reaction, combinations, *et cetera*, of external nature, the series of reasoned thoughts arising thence constitutes natural philosophy; if they relate to the inner qualities, attributes, modes of action, *et cetera*, of the invisible world of thought and emotion, the reasonings resulting from them constitute what is understood by a metaphysic, or mental philosophy.

The facts of human nature are duplex—material and mental; a philosophy of man, therefore, which would be at once adequate and exhaustive, must consist of a continuous series of thoughts, educed and proceeding from a knowledge of the facts known or knowable regarding the physical and intellectual components of the human being, not in their separate and individuate conditions, but in intimate and co-operative combination. A reasoned and true philosophy of man would be a sure basis on which to construct a Philosophy of Education.

It is well known, however, that metaphysic has not yet elaborated itself into a perfect science—one which fulfils the inexorable condition of being at once reasoned and true; and it is on this account that the philosophy of education trenches so frequently on the province of mental science, and that Paideutic has been so indifferently demarcated from logic, ethic, and metaphysic. In fact, paideutic is not, like the three branches of human knowledge just mentioned, a primitive, but a dependent and resultant science—one, that is, whose first principles are given in the *dogmata* of other sciences, and result from these as from accepted *axiomata*. Before, therefore, we can proceed to expound a philosophy of education, we must, perforce, explain the items of logic, ethic, and metaphysic, which we are willing to receive as the axioms on which we think it advisable to base a reasoned and true paideutic. These must be prefaced by a few general observations.

Human life is conditioned. To be conditioned is to be constituted with a definite nature, governed by definite laws, and environed with objects which circumscribe and limit, aid and influence, or operate against and oppose, our nature. Our nature conditions our destiny; and our circumstances condition the mode in which that destiny must be effectuated. Wherever, therefore, our destiny seems enigmatical, we should study the nature with which we have been endowed; and whenever our circumstances seem alien to our destiny, we must oppose these circumstances and triumph over them. Our nature is the irreversible item in our existence, and the exponent of our destiny; our circumstances are the variable elements, and these we must bring into conformity with our destiny. By destiny is here meant the overruling purpose or end of our existence; and when we say our nature is the irreversible item in our existence, we mean that essentially it cannot alter. We may suc-

Syllables formed of a simple vowel and consonant of one letter, then of several letters, with exercises on the words in which these syllables are found;

Equivalent sounds and equivalent articulations; that is, the sounds and the articulations common to different signs, in all cases with exercises on words.

This method next presents what are called *articulations of several letters, simple and compound*. Next come new difficulties, as *silent letters, triple articulations, &c.*; and then commences current reading.

5. The phonetic system, advocated by the Reading Reform Association, is similar to the one last noticed, in that it is based upon a classification of the elementary sounds of the language; but it differs from it and all phonic methods, inasmuch as it teaches a new alphabet, corresponding to these elementary sounds. It was described by Mr. Ellis, of Edinburgh, at one of the discussions held at St. Martin's Hall during the continuance of the Educational Exhibition. He said, according to the *Journal of the Society of Arts*,

That the alphabet chosen consists of forty letters... which represent the forty elements assigned by Dr. Latham in his "English Language," and by Walker in his dictionary, the phonetic analysis not pretending to scientific refinement. The children are taught a single sound first, as *ee*, and then another, as *s*, and then to combine them into groups, as *see, ces*. . . . In about six weeks, at two hours and a half a week, the pupil generally masters the *primer*, and can read any *phonetic* word, slowly but surely. He next has to be brought to read with fluency. This is a work of time, differing greatly in different pupils. But it is of paramount importance to the success of the system that this stage should be reached. . . . It may take eight months to finish the stage, and then the transition to ordinary print is made easily and rapidly.

II. Having thus briefly described these methods of teaching to read, we have next to discuss their various defects and merits.

In reference to the common method, in which the child is first taught the names of the letters, it is sufficient to say that these very names, in the learning which so much time is spent, are scarcely ever complete guides to the pronunciation of words—seldom in the case of vowels, inasmuch as these have altogether about thirty-three distinct sounds, and we can only ascertain by experience which one of these a vowel has in any particular place; never in the case of consonants, inasmuch as the sounds of these only appear in their names in connection with those of certain vowels. When a child is brought past the wearisome bitterness of learning these names,—when he at length completes a labour of which he has seen neither the use nor the end—his very next lesson implicitly teaches him to forget all he has been told about them, so far as the consonants are concerned; for he finds he must say *ba* and not *bea*, *be* and not *be e*, *so* and not *es o*, *fat* and not *ef a te*, &c.; much of what he has done is not a help to him now, but a hindrance. Since the elements of words are certain sounds, articulations, and not the names which we have fixed to these, it would seem the more natural course to introduce the pupils at once to these sounds as they are; and we are thus led to the phonic method, or that of Jacotot, or modifications and combinations of both.

The phonic would be a perfect method of teaching reading and orthography if written signs preserved always and everywhere the same value, and if every elementary sound had its appropriate character; then the mere sight of a word would suggest the pronunciation, and its pronunciation would at once indicate how it should be spelled. But this is not so: most of our letters have no fixed and invariable value; we have "six letters which we call vowels, each of which, however, represents a variety of sounds quite distinct from each other; and while each encroaches on the functions of the rest, a great many very good simple vowels are represented by binary or even ternary combinations;"* and the same combination of letters frequently represents many different sounds, while different combinations often denote the same sound; so that if the learner is simply taught the powers of our twenty-six letters, there must result a long series of exceptions, contradictions, and, therefore, discouragements: the common method to all this adds, as we have noticed, many and vast difficulties of its own. It must be remarked that our vowels have more sounds than those of the Germans, and we have more silent letters; so

that the phonic method is more applicable to their language than to ours.

A precisely similar objection applies to the system of Jacotot, when the passages to be read are not prepared specially for the purpose, with a careful gradation of the difficulties, which of course involves the principle of the fourth method described; and it would appear that this other objection should apply—as it neglects the elements of syllables, upon a knowledge of which rests orthography, it must have the effect of retarding that branch of instruction. But this will lose much of its weight, when it is considered that spelling depends quite as much, or more, upon sight as upon the recollection of sounds; and that it is more important, in schools for the poor at least, that the children should learn to read soon, than that they should soon learn to spell.

In the phonetic system there is the confusion arising from the use of two alphabets, and the retardation of spelling. At least one would, *a priori*, object to the system on both these grounds, particularly the first. But its promoters speak differently. We will on this point quote Mr. Ellis. He says: "The transition to ordinary print is made so rapidly and easily as to be almost incredible in some cases. This result was totally unexpected. . . . It was at first feared that children so taught would not learn to spell well in the ordinary way. Here practice again outrun theory. The best phonetic readers were found to be the best ordinary spellers. . . . In an experiment made by Mr. Williams in Edinburgh, a phonetic class outran a class taught on ordinary plans, though starting a year later; and in one made by Miss Baxter, of Boston, U.S., a class being divided, the phonetic division far outstripped the other." Making due allowance for the enthusiasm of a man recommending a pet scheme, there is much worthy of consideration here. But, before we can give any decided opinion on the phonetic system, we must have the results of trials made by those who are not strongly prepossessed in its favour. At present we are not convinced that the double alphabet is not a strong objection to its adoption.

We will conclude this part of our subject by reminding the teacher that it is not sufficient to have a good method. A plan is imperfect, bad it may be, but it is applied by an intelligent and zealous master, who knows children well, and can adapt his modes of instruction to their dispositions and characters—he will attain his end in spite of the vicious method; but, with a good one, the same intelligent efforts for an indifferent success would more easily and promptly have produced admirable results. Here the talent of the master, his zeal, his experience, atone for the method, supply its deficiencies, and modify its bad effects.

Suppose, on the contrary, the most perfect plan to be carried out by an inexperienced, careless, and incapable master, can very favourable results be expected?

And it is well to remember this; for it does not altogether rest with the teacher to change plans. It is his business, in the main, to make the best of those he finds. Of course, he must suggest better when he feels that a change is desirable; but he must always beware of a love of mere novelty, and remember that a school can better spare a good method than a good master.

III. The preceding remarks refer especially to the various ways by which the child may be conducted through the first stages in acquiring the art of reading; something remains to be said upon what must be done after he has passed these.

It is not enough to be able to read *mechanically*, that is, with a mere attention to correct pronunciation and distinct articulation, although these are indispensable; children must be taught to read with *expression*, and to attend to the pauses which the sense and punctuation require. For this purpose they must be made to *understand what they read*. In the phonic system, as well as in that of Jacotot, this may be done from the first, because the children, not having many struggles with the difficulties of reading, can spare a good deal of their attention to the meaning of what they utter. But, whatever system we follow, we cannot begin too early to connect sense and sound. The practice of separating these two, if continued for any time, is productive of the most mischievous consequences; a habit is acquired of inattention to the meaning of

words,—these remain mere signs, and not the intelligible representatives of ideas to be seized and comprehended. It is plain that the habit of mind thus formed will extend beyond the school life. The reader will know what difficulty many grown-up persons find in concentrating their attention on a book, how they dreamily pass on from page to page, the words floating before their eyes without suggesting a single complete thought. And even when the case is not so bad as this, much difficulty is found in commanding that full amount of attention requisite to follow a chain of reasoning, or to remember what has been for the time understood. Much of this plainly results from their not having been trained to consider the meaning of words, to analyse sentences, to lay hold of the leading idea in a long passage.

Again, to read *well* one must understand what one reads. But this does not simply imply a knowledge of the meaning of each individual word, or of the general purport of a sentence. Good reading depends in a great measure, as stated in a letter from the Secretary of the Committee of Council on Education, dated 16th Oct. 1852, "upon an intelligent analysis of the several parts of every sentence; upon the distinction of subject and predicate, of principal and accessory clauses; and, generally, upon a knowledge of the relation of every word in sense and construction to the rest." The sentences in the books first used by children are, or ought to be, generally, simple propositions. The teacher should begin with such, by turns affirmative, negative, interrogative. These must be submitted to analysis, the teacher proceeding always by questions, never confining himself to simple explanation. He will cause the pupil to make a logical analysis of the proposition, without, of course, speaking of either subject or attribute—at least, until the latter is sufficiently advanced. He will lead the subject to be found by means of the attribute, and the attribute from the subject. The child reads, for example:—London is the largest and richest city in the world. He will be asked, What city is the largest and richest in the world? and then, What is here said of London? After this the real explanation of the proposition comes. Let him read the sentence again, and one may easily be convinced, by the manner in which he does so, that it is understood.

Passing afterwards to more complicated sentences, let these be separated into simple propositions, and the same process gone through with them. The pupils should also be encouraged to render what they have read in other terms, or to make a kind of paraphrase of it. When they have advanced so far as to read in connection more extended pieces, the teacher need only refer to the more difficult phrases. At this stage, he will direct their attention to the difference between the principal clauses, and those only which are accessory. He will cause the pupils to seek for and to state the principal thoughts in them.* He will also exercise them, after they have read the same piece with proper expression several times, in reproducing it, either by word of mouth or by writing; if the former, the boy who is called on must give a complete account, without interruption from any one, if possible; after he has finished, the omissions in his statement will be supplied and his faults in diction and grammar corrected. Whenever a question is asked, the answer must be a complete proposition. When writing is employed, the exercises must be carefully looked over, and defects in style and arrangement, as well as errors in spelling and grammar, pointed out.

Every lesson should be gone through at least *twice*. In going over for the first time, it must be seen that the meanings of the harder words are understood; each sentence, at least each complicated sentence, must be submitted to logical analysis, and its purport stated by the pupils; and, finally, the tenor of the whole expressed. And then, and not till then, will the pupils be prepared to read the passage as it should be read.

All these exercises, while tending to form the judgment of the pupil, and to give him useful information, at the same time that they teach him to read truly, are so many exercises in language and grammar. But while they are thoroughly pursued, mere ordinary reading must not be neglected. Lessons on the subject-matter

* For what precedes in this and the foregoing paragraph, as well as for various expressions scattered through this third branch of our subject, we are indebted to the excellent *Éssai sur l'Éducation du Peuple*, par T. Willis; translated by Dr. Nichol, Professor of Astronomy in the University of Glasgow.

of the book, on grammar, when taught from the reading-book, &c., should have their own portions of time in the routine, and should by no means usurp the time devoted to reading.

In teaching reading, then, there are two extremes to be avoided;—the one being the making this art a merely mechanical exercise; the other, the simply using it as a vehicle for conveying

so much information. Of the two, the former is incomparably the worse. This is putting one in possession of an instrument without showing how to use it. But, although reading must be made subservient to the higher ends of education, still, in some sense, it must be pursued for itself alone. The art of reading well is a valuable accomplishment, as any one will admit who has heard a

beautiful passage rendered by a good and by a bad reader. But the two plans indicated by the above extremes need not be disjoined. That boy, other things being the same, will read best who most thoroughly comprehends the matter contained in the sentence before him, and its logical structure; his intelligent apprehension of these will be manifested by his expressive reading.

EDUCATIONAL LITERATURE.

EDUCATIONAL SCIENCE.

TASTE IN COMPOSITION.

The Elements of Rhetoric: a Manual of the Laws of Taste, including the Theory and Practice of Composition. By SAMUEL NEIL, Author of "The Art of Reasoning." London: Walton and Maberly. 1854.

TASTE, in whatever department of art, implies the previous existence of genius. The work to which criticism directs attention already is, not to be. Taste examines the past, not the future, nor, properly speaking, the present. Only genius is creative; and it is on the productions of genius that taste sits in judgment. And taste itself is, mediately, one of those productions. The poem has been written, the Homer has sung, before the critical power can have been manifested. True, however, it is that taste may have been formed also by a contemplation of the works of Nature. But those works presuppose an author; and the proposition simply removes the question to a higher ground of argumentation. The critic of Creation is the scientific man, that is, of creation in its physical aspects; the spiritual elevations require the philosopher—the "critic of pure reason," the Kant, or rather the Plato or Coleridge, the "critics of pure being." It is to such minds that the region of aesthetics, in its highlands or its lowlands, properly belongs. They may be all but poets; but they are not poets. It is their appointed task to apply the operations of judgment to the works of fancy or imagination, whether those works be the productions of the human or the Divine artist: whether they be the creations of the mind, or that mind itself, as a higher creation—the spiritual offspring of "the Father of Spirits," in whose image man was made.

From this statement it may be gathered that taste, previously to its being directed to literary composition, had already derived the elements of its existence from some such prior synthesis, and but applied the rules it had abstracted from an old to a new production. The writer of the first book necessarily drew his principles of composition from the universe itself. And very consistently with the hypothesis we are advocating he might do so; for that very universe is only a composition—the synthesis of spirit and matter, subject to analysis and recombination—and therefore the theme of philosophic theories, scientific experiments, and poetic reconstructions: all of which are, in their turn, syntheses, that is compositions, in which taste may be exhibited and to which its canons are applicable.

We have been led into this vein of thinking by glancing our eye along the pages of Mr. Samuel Neil's "Manual of the Laws of Taste," which he properly assumes to be the elements of rhetoric, and altogether applicable as rules to the practice and theory of composition. The author perceives that there is "a poetry of science" and "a science of poetry," and bears in mind much that is corollary to the pregnant principles that we have just enounced; but he can scarcely be said to have ascended to the genetic point that is the fountain of all the stray rules which he here and there finds are operant as the regulative processes in different sorts of rhetorical composition, and the structure of language itself. He leaves, unfortunately, to his reader the task of referring all these rules to the master principle. Frequently, too, he confuses himself by withdrawing to a distance from its place and shrine. He would more pleasantly wander along the banks irrigated by the waters which flow, through hidden channels, from their head and source in a region obscure to all but the devoted worshipper

—to whom happily the darkness complained of by others is but "the excess of light." We know not whether Mr. Neil has gazed on this and been blinded; but we suspect that he has contented himself with merely inferential evidence of its being: he has performed his various pilgrimages by and on the rivers that flow from the everlasting spring beneath the Apocalyptic altar and throne; but the spring itself he has not yet visited, and may even be disinclined to visit, because of the clouds that rest on it for ever. Wash, however, in that spring; and lo, the clouds have vanished; for they were subjective merely—the bleary-eyed now see, purged, as with "euphrasy and rue," from what so impeded beatific vision; and, gathering light from the Fountain of Light, can look into the dark places of creation, making sunshine where formerly there was only shade.

Mr. Neil will excuse us for having thus taunted him with disregard of those transcendental truths which will be avenged on the thinker who neglects them, attempting to grope his way, as fearful to soar as the unpractised are to swim. But there are wings to the soul; and wherefore should we creep when we can fly? The author of "The Art of Reasoning," we think, should put this interrogatory to himself, and, having consulted his pillow, be ready with an answer to-morrow-morning.

In connexion with these remarks, we may note an objection taken by Mr. Neil to Coleridge's "dictum," as he calls it, that "Poetry is not the proper antithesis to prose, but to science." Here we at once perceive that Mr. Neil is not aware that such antitheses are "corresponding opposites," and illustrations of that bi-polarity which pervades all philosophy, art, science, and creation. What we have written shows how the poet, or the man who wrote the first book, or sang the first song, stood inevitably face to face with the universe, and regulated his meditated composition by the rules of the synthesis already completed by the Divine Creator. The scientific man does precisely the same, as the critic of the material system; and the philosopher, as the critic of the immaterial—each giving his judgment on what he examines; while the poet uses the self-same object as an exemplar, and produces a work of art after the pattern furnished by a far greater artist, in a spirit of creative emulation. Thus it is, then, that poetry and science are antithetical; on the other hand, the antithesis to prose is a far lower thing, namely, *metre*; and these, again, are corresponding opposites, for both poetry and science may be written in either—the former sometimes in prose, as the latter has been often in verse.

Taste, of course, as applied to composition, must begin with the synthesis; and, having decomposed it, penetrate to the order in which it was produced. This order is, and must be, exactly the reverse of that of the analysis; and accordingly in the same must recombination proceed. In pulling down a house, you commence with the chimney—in rebuilding it, with the foundation. Taste learns how to do the latter, by having done the former; but to do the latter, must become the ally of genius. Nay, it is genius which, in order to its own working, has studied the method of working, and thus employed the teachings of taste among the preparatory means. And this it can do right easily, for genius involves taste, being its origin; though, when produced, the latter has a power of reaction, and possesses in some degree the ability to instruct its parent. There is no father, perhaps, who has not learned something from his child—much probably from his son, and from his daughter how much more!

Probably no composition exists, or has existed that does not imply the antithesis which Mr. Neil or Mr. Coleridge insists on; perhaps both, when both are rightly interpreted—i. e., poetry on the one hand, and science on the other; or, in other words, the creative in union with the critical processes—genius, assisted by a co-ordinate taste. The orator has equal necessity for both. He must be taught from within and from without. Our author opines that these prompting are reducible to art; a system of laws, to be theoretically constructed and practically applied. Nor should we quarrel with this opinion, if he did not press it so far as to make excellence dependent mainly on labour rather than on inspiration. What the first can do without the latter, we may any day have experience; what the latter can do, whether with or without aid, only once or twice in an age or so. Art is spontaneous with the inspired; but not the less may it be beneficial to declare its laws, even for the man of genius himself. To work self-consciously is to work with an additional intelligence, with extra and acquired skill—is to help with machinery the power of production. It is to put a weapon into the hand of the strong, and in such proportion to make him stronger. Let us, therefore, investigate the merits of the art-instrument which Mr. Neil has invented for those capable of using it to the best advantage. It should be of such weight and metal as to necessitate skilful handling. A weapon designed for other wielding would, according to the terms of the proposition (to go no further), be useless. Poor mediocrity must be left to take its chance with its broken implements, if not with its "bare hands."

There is one affirmation for which Mr. Neil deserves our plaudits. He plainly asserts the identity of thought and expression, and thus assumes a *prothesis*, which it requires some boldness to reach and more courage to avow. In accordance with this view, he insists much on the rhetorician's sincerity. Truth is with him the only eloquence. Falsehood is mere noise—a tale

Told by an idiot, full of sound and fury,
Signifying nothing.

A thoroughly noble view of the subject this. Language, as the representation of thought-expression, according to our rhetorical preceptor, is antithetical or synthetic. "It is," he says, "semi-spiritual, semi-material—at once a transient agitation of the air, and the incarnation of the human spirit in its noblest moods." The conscience and the sense, we may add, are equally co-actors in the product; the acts of the will and the conceptions of the understanding blend in its unity; and whatsoever is practical and speculative in the reason meet together in the consciousness in every word that is uttered. Essentially, indeed, every act of being might be denominated a word or a self-manifestation; but this is a view that requires recondite considerations, for which Mr. Neil has not prepared his readers. Let us condescend to his level, and be content with the good that may be found within its borders. The site is a lowly one; but there is a loveliness in humility, and no danger of a fall.

Taste, as applied to composition, is the associate employment of the critical faculty in the act of production. To direct the student in this employment, Mr. Neil appears not ill-fitted as a guide. He has evidently paid much regard both to language and logic, and entered into their philosophy; he has also cultivated a love for poetry and eloquence, and embellishes his own opinions with many graceful topics and tuneful phrases. He has also threaded the mazes of grammar; and spins—silkworm-like—clues from his own being to guide him safely. We cannot, however, accompany him through the labyrinths

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of his own creating—not having space to indite another volume. Theories of ethnography also meander through his pages, and exertions on style abound. Mr. Neil advocates its spontaneity. He would have every student of his rhetoric to be original. All he would teach is, that we are not to be taught.

Language and style are educts of the mind, and follow in their development the natural and constitutional bias or bent of that from which they originate. If, then, the mind be creative, if it be endowed with a tendency to give forth new, vigorous, healthy, genial thought, it will not fritter time and study on the task of recasting its ideas, as they form themselves in all the beauty of nature, into another and more artificial mould, or if it does, it must be contented to appear like those old-fashioned gardens, in which the trees and hedges were clipped and cut into the most formal and fantastic shapes, where nature was distorted, contorted, trimmed, and pruned, in order that it might be taught to obey those laws of beauty which a frigid, unenthusiastic, narrow-minded artificiality had introduced. Nature is always lovely, and a natural style is no exception to this general rule. But such a style can only be the result of the free and unconstrained utterance of thought as it arises. As style is the consequence of mental cultivation, it follows that the general improvement of the intellect is the surest and safest method of attaining a sincere, healthy, pure, and natural style.

The true critic is such by instinct, as the true poet is such by genius. But it is practice that makes both perfect, and authority that imparts confidence. Labour and learning are two factors, whose co-operation, always expedient, is only eminently useful when preceded by the requisite conditions and gifts. Without the instinct—without the genius—they work in vain, like a mill without corn to grind;—forms, empty of matter, such as the Schoolmen exemplified, and resulted in barren speculations. True genius and true taste are decidedly practical;—they are so, both of them, morally, intellectually, physically; “from the crown to the toe” of humanity, they “live along the line” of the entire development; “prove all things,” by actual experience, each in its proper method, and know them to be true. This is the difference between the artist and the amateur; the former has worked in his play, the latter but played in his work. To the former there is an ascertained reality, where to the latter there is only an undecided aspiration. The poet and the critic must be toiling operatives—not loungers and occasional visitants. They “serve the Muses erringly and ill” who make not such service the occupation of their lives.

Something, perhaps all, of this is intended by Mr. Neil. However, into the minute rules which he gives for the construction of sentences, the attainment of perspicuity, conciseness, and harmony of style, and other schoolboy directions, it is not our cue to enter. “The strain we hear is of a higher mood.” We must suppose our readers to have passed the limitations of this pedant-lore; and, in our author’s own language, to be now enabled “to speak *because* they think,” and not because they have been mechanised by a system of rhetoric into mere parrot-repetitions. The author on this ground indeed apologises for his own style, of the vices of which he tells us that he is sensible, and also “anxious to improve, refine and chasten it; but,” he adds, “we find our thoughts so irresistibly fashioning for themselves the vesture in which they desire to appear, that we are but faintly able to modify and alter it as we could wish.” Now that is the whole state of the case and the argument; and thus the art of rhetoric naturally elevates itself into the art of thinking, and the intuitions of reason, imagination, fancy, at once take the place of logical and grammatical rules.

Taste in composition, we then repeat, is the application of the critical faculty to the operations of genius; and that faculty may be fed on books, on nature, or the instincts of what Mr. Neil calls “the mentality.” Rules are eminently useful to it, where its energies are spontaneously exerted; but to substitute the former for the latter makes dunces and pedants, not poets and orators. These hold of nature and the soul, not of the schools and the preceptor. Such a manual as the present, however, is a capital stimulant; and it is written in a fashion to stimulate, excite, awaken, kindle and encourage. Nor is it without a dash of eccentricity which may promote its popularity. Altogether, on this and other accounts, it is of considerable value as an educational treatise.

The Relative Importance of Subjects taught in Elementary Schools: a Lecture. By J. G. FITCH, M.A. London: Partridge and Co.
English Education: an Essay. By ANGUS MACPHERSON. (Second edition.) Glasgow: Robertson.

THESE two pamphlets would claim attention, if they possessed no other peculiarity than that their authors are gentlemen of experience as practical educators. Mr. Fitch is vice-principal of the normal school in the Borough-road; Mr. Macpherson is head-master of the Albany-place Institution, Glasgow. But the writers, when brought into juxtaposition, create an especial interest from the fact of their representing the two influential classes of modern educational theorists. Mr. Fitch propounds ideas which in the political world would be called Conservative; Mr. Macpherson is the advocate of more advanced opinions. It is almost “two bad” to press a partisan nomenclature into the service of education; yet, as language is no more than a vehicle for thought, we may be pardoned for adopting well-understood phrases to express our ideas, especially when they serve to obviate the use of an unwieldy periphrasis.

The moot question before the friends of education at the present time is this: Ought children to be trained in the usual curriculum of our schools, or should they be mainly instructed in the knowledge of the physical sciences? We imagine that the old plan of mechanical teaching is altogether exploded. It is now universally admitted that the science of education regards the training of even the infant mind to habits of thought as no less essential than the storing of the memory. But the difficulty arises, to what extent is the mechanical to be displaced by the intellectual? Experience has taught that the infant is more capable of learning than of comparing the results of his learning. Is it then advisable to substitute appeals to the reason for those hitherto made to the perceptive faculties? The reply to this inquiry admits a difference of opinion; and Mr. Fitch and Mr. Macpherson respectively stand before us as advocates of what we have called the conservative and the advanced views.

Mr. Fitch would use our present educational machinery as instruments for the cultivation of the mind. Mr. Macpherson, on the contrary, would “let the mind be led to apprehend and reflect on the almost exhaustless wonders of nature, the immensity and complicity of its parts, yet pervaded by a beautiful simplicity, unchangeable order, and underlaid harmony; and in these it will find an ample and invigorating sustenance for its increasing growth.” These are the broad outlines of the two theories; each of them demands a somewhat more minute examination. Mr. Fitch speaks of reading and writing as the main instruments by which all future knowledge is to be attained and secured. They must always be laborious, because they necessarily involve a considerable expenditure of time in mere mechanical drudgery; at the same time, it must be remembered that on the art of fluent and correct reading depends much of the pleasure which a boy after leaving school will derive from a new book being put into his hands; nor is it a matter for congratulation that “the old-fashioned ambition to have really beautiful elocution is dying out.” Of arithmetic Mr. Fitch speaks with great judgment. What, says he, is the amount of practical use to which men of business are wont to apply the higher branches of arithmetical study? “Not one man in a hundred is ever called upon to work a sum either in the double rule of three, or in the square root, from the time he leaves school to the end of his life.” In truth, arithmetic in elementary schools is the substitute for the higher mathematics which are used in our colleges to train professional men, not because they are expected to use the results of their operations, but because the operations themselves accustom the mind to close investigation and accurate thought. Hence arithmetic should at all times be taught demonstratively—the boy should always be made to know the reason why he puts down five and carries ten, and never permitted to work by “the rule of thumb.” English grammar, too, Mr. Fitch would teach so that the pupil may gradually obtain an insight into the scientific analysis of language, the classification of its words, and the detection of the same root under different forms and inflections. (Poor Lindley Murray, your days seem numbered!) History and geography form necessary features in education. Music and drawing are valuable, but not indispensable. The most valuable portion of Mr.

Fitch’s essay, however, is on “the knowledge of common things;” and here he boldly faces those who would give an especial prominence to this part of education. Let him speak for himself.

The child does not come to school to be told that a brick differs from a stone, or a horse from a dog; that men have two legs, and that quadrupeds have four. These are common things, undoubtedly, and to be ignorant of them is to be ridiculous; but this fact does not constitute a reason for teaching them in school. If they are to be learned to any purpose, they must be found out by the child’s own observation. He will discover much as he makes his own childish experiments—as he causes his ship to swim in a pond, handles his box of tools, or flies his kite; in doing this his curiosity will be excited, and he will get the first principles of those arts and sciences, which afterwards he can follow up with more mature faculties of mind. But the *right discipline of those faculties* is our business; and this requires quite another kind of exercise than the mere communication of the facts of common life. The analysis of language, the concentration of thought, the accurate investigation of some, however few, of the fundamental laws of nature—these are things which out-door experience will not impart; but, as they are absolutely necessary to the right interpretation of such experience, they are the things which we ought to give in schools.

From this extract it will be seen that Mr. Fitch would not exclude from the school the knowledge of common things; but he would have it taught as science, and not in a desultory and unsystematic manner. His judgment may be summed up in these words: “for such lessons we shall be fully justified in claiming an important fraction in our thirty hours a week.” But if the spirit of the age demands an abandonment of the time-honoured discipline in grammar, in arithmetic, or in scriptural knowledge, we ought to have moral courage to say to the age, “We think the demand unreasonable, and founded on a wrong principle, and we will not comply with it.”

Now let Mr. Macpherson’s views be examined. We have already quoted a passage from his pamphlet, in which he professes the great aim of education to be an apprehension of the wonders of nature. With this leading notion before us, we are quite prepared for the diatribe against the study of the classical languages which follows. The argument is that language is a mere medium of knowledge—a medium through which the mind converses with realities; and that we ought, therefore, to prefer the realities to the medium. On this subject, *pace tanti viri*, Mr. Macpherson appears to us to talk a vast deal of nonsense. He asks the oft-repeated questions, What can we learn from the classics that is not adopted into our own literature? Are the moral principles there set forth proper examples for our youth? Is not the religion of the classics sensuous, and calculated deeply to mar the spirituality of the Christian religion? One inquiry we are more than astonished to find in this essay: Did the Greeks and Romans use a foreign language as a medium of education? What does Mr. Macpherson think of Cato’s learning Greek in his old age? Another position is on a par with this: Those who maintain the indispensability of the Greek and Roman classics practically aver that the Creator originally left man in a sad state of destitution with regard to his mental nature; because, forsooth, he gave them no ancient languages to study. We can but think that Mr. Macpherson here lays himself open to the charge of manifest shallowness of thought—a charge, to which as his general treatment of his subject does not expose him, we are disposed to attribute to an attempt to write something very *ad captandum*. But, advancing from the consideration of language itself as a study, we inquire what are the modes of instruction Mr. Macpherson advocates. His principle is thus expressed: “As language is the medium through which we are to bring the being educated and the educating together, it is necessary that the use of it be mastered as speedily as possible.” He contends that, as regards reading, the only practical mode is the synthetic: “The names of the letters need not be learned until the pupil can read tolerably well.” Writing, grammar, logic, and the art of composition in prose and in verse, constitute the formal aids to the art of thinking; and, with proper judgment on the part of the teacher, the study of experimental philosophy might be entered on at a very early age. History, geography, natural history, natural philosophy, and political economy—these are the subjects upon which Mr. Macpherson would expand the youthful intellect; these are

the mines of wealth which the ardent aspirant for mental energy must explore.

We have selected from the essay on English Education what may be called the most piquant parts—those which best serve to exemplify the tenets of the school to which Mr. Macpherson belongs. Our great object is to submit to our readers a general view of the tone of public opinion on the subject of education. To our judgment, that is the best intellectual education which inspires a love of reading; that the best moral instruction which implants habits of perseverance and modesty; and that the great end of all teaching, which leads the youth to remember his Creator, and to love the commandments of his God.

EDUCATIONAL PROGRESS.

EDUCATIONAL LECTURES.

Lectures in connection with the Educational Exhibition of the Society of Arts. Delivered at St. Martin's-hall. London: Routledge and Co.

The Philosophy of Education: a Lecture. By J. SPICER, LL.D. London: Spalding.

New Movement in Education. Oral Education on the Scottish System. By Mrs. FURLONG. London: Hatchard.

Remarks on the Education of Girls. London: Chapman.

Tracts for the Times on Education. No. 1. The Premonition. By R. W. HARTSHORN, A.M. Dublin.

THE Society of Arts, having determined to mark the celebration of its Hundreth Year by some prominent measures indicative of its earnest desire for the promotion of an improved education among all classes, undertook that Educational Exhibition in St. Martin's-hall which so many of our readers must have seen, and to which a series of lectures on subjects connected with education was an illustrative adjunct. The Council of the Society of Arts sought and obtained the assistance of lecturers eminent for their zeal and ability in their several departments, each of whom gave his services gratuitously. Lectures were delivered once and frequently twice a day, and the volume named at the head of this article contains such of those lectures as the authors had written previously to delivery, or have subsequently prepared from their notes, and placed at the disposal of the publishers. These lectures are of very miscellaneous character, as our recapitulation will presently show; but they all, more or less, have a tendency to stimulate education; for, however opinions may vary as to the efficacy of lectures as *media* of teaching, they unquestionably operate powerfully as incentives to learning. We confess ourselves pleased with the preponderance of trite and obvious subjects compared with recondite and untrodden ones in these lectures; for common things are often the least perfectly learned things; and, if a subject regarded as vulgarly common is not mastered in early life, the chances are that it will never be mastered at all; for the man is ashamed to ask for information on that which every boy is presumed to understand. Thus, penmanship was considered worthy of discussion at the Educational Exhibition—not the art of drawing swans and other devices with a pen, such as ornament the front and final pages of schoolboys' copybooks at Christmas, but the art of writing legibly, which so few professional men cultivate, and so many even laboriously avoid. We say laboriously, for we know handwriting so elaborately illegible, that we are sure the writers must have cultivated kakography. In this matter, small as it sounds or seems, the maxim *decipit exemplar vitis imitabile* is wonderfully applicable. The more eminent a man becomes in his profession the worse does he write. John Bell, the well-known Chancery barrister, wrote three bad hands, being a very Cerberus of kakography—one, which no one but himself and his clerk could read; a second which he himself could not read the day after it was written, but his clerk could; a third, which neither himself nor his clerk, nor any human being, could decipher. Attorneys submitted to the tax of paying Mr. Bell's clerk for reducing his master's opinions into legible English for the sake of their soundness; but it was hard upon clients to have a premium to pay upon this carelessness; and a more prolonged evil ensued from Jocky's example, as scores and hundreds of young barristers have thought it fine to write illegibly because, forsooth, Mr. Bell and all great lawyers did. Physicians,

too, for the most part write infamous hands, and must annually poison many patients, and, at any rate, fail to benefit many whose sufferings they would have relieved had their prescriptions been legible. The dispenser's boy, unable to decipher the scrawl, and afraid or ashamed to confess his inability, inserts some ingredient at random to make up the quantity; and it depends upon the youngster's discretion and good feeling whether he puts in some ingredient which he knows to be harmless, or hazards a powerful drug; and the patient is poisoned or left *in statu quo* accordingly. The aspect of many a fashionable physician's prescription is precisely that of a sheet of paper, across which a spider has crawled after an immersion in the ink glass. We have occasionally tried to shame our medical acquaintance into better writing, by telling them they only wrote illegibly to hide their bad Latin; but, alas! we suspect that, when a habit of bad writing is acquired, it is, like any other bad habit, hard to shake off. The lecturer on penmanship gave the following example of this: "A person who wrote a pretty hand was remonstrated with by a friend on the tardiness of his progress. 'Why,' said the latter, 'should you take such unnecessary trouble to write every letter of your words? Do as I do; write the two first or the three first letters of a word, and give a shake for the remainder; any one can make out such writing.' The advice was taken; but our penman was not long in making the discovery that what was very convenient to himself was not equally acceptable to his correspondents; and he made the further discovery, that it is more easy to acquire a lazy habit than to get rid of it; so he will probably continue to write his words with three letters and a shake to the end of the chapter."

Dr. Parr was as notorious for his bad, as his great contemporary, Professor Porson, was for his clear, distinct, and beautiful penmanship. Dr. Parr, in his Life of Fox, alludes quite pathetically to his own vile writing, and holds it up as a beacon to be avoided.

All men, we believe, may acquire the art of writing legibly, though all may not have the flexibility of finger and hand which is requisite to write gracefully. We have adverted to Dr. Parr's lamentation over his own bad writing, as a proof of the danger of contracting, through negligence or impatience, a bad habit in this matter. He, like the opium-eater, was conscious of and deplored his own deficiencies, but had not moral strength to correct them.

This subject of penmanship is so common and trite that some of our readers may deem that we are dwelling upon it too long, and question its suitability for the subject of a public lecture; nevertheless we hold it of much moral importance, and deliberately pronounce a wilfully bad writer to be an immoral man, for he is either culpably indolent or ostentatiously insolent. Penmanship is a fitting theme for a public lecture to attract public attention to the subject; for the chief sinners against its laws are wilful sinners. It is notorious that the higher men are in professional rank the worse they write. The law clerk writes legibly; the eminent Queen's Counsel writes, like Jockey Bill—we can go no worse. The druggist's apprentice writes a fair hand; while the physician at whose disposal thousands place their lives, puts those lives in jeopardy because he is too indolent or too proud to write plainly. Napoleon's vile scrawl, which could hardly be made out by those most familiar with it, is well known; but in this country the example of Queen Victoria may be happily followed by her subjects in this useful matter of penmanship as in points of still higher importance. Her bold, free, and distinct style of writing bespeaks the freedom and rectitude of her Majesty's moral nature, and affords a safe model for universal imitation. We commend this lecture of Mr. H. Grant's on Penmanship as full of wholesome practical advice on a much-neglected subject.

There is a good stimulating lecture by Dr. Booth, on the Influence of Examination as an Instrument of Education. Dr. Booth subscribes to the suggestion of Sir Charles Trevelyan and Sir Stafford Northcote, that the Government should establish a rule, or the Legislature, if necessary, enact a law, that no person after the year—shall be admitted to any employment under the Crown, or be eligible to discharge the duties of any official appointment, who shall not have either taken a degree at some university in the United Kingdom, or passed through one of the military colleges, or obtained a certificate from the board of examiners hereafter referred to.

Dr. Booth offers suggestions as to the board of examiners, the nature of the examination, the different classes of certificates to be awarded, and proposes to divide the country into districts or educational circuits of such extent as the state of education and the amount of population might require; for the details of which we must refer our readers to the lecture itself. As a test of fitness for any employment, examination is unquestionably a valuable instrument; but Dr. Whewell, no mean educator, thinks the multiplication of examinations an evil; and we quote his remarks thereon, because there seems great cause for fearing that at Oxford the authorities, in their over zeal, are running into excess in this matter of examinations, which are now so multiplied and perpetually recurring in that university, that the students are kept in a very whirlpool of excitement, and have little time left in their undergraduate course for calm study. We are among the last to recommend a recurrence to pristine stagnation, or that obduracy to public opinion which prompted the student in his cell to look down upon the pursuits of the world with derision and contempt; but on the other hand we presume to tell active heads and pamphleteering professors at Oxford that the oracle of absolute wisdom is not yet set up in Printing House-square, whose behests they are now frantically following. Let them moderate their reforming rage, and remember the advice contained in the Horatian line, of which politeness restrains us from quoting more than the two first words, *dum vitant*, &c. The eccentric Dr. Tatham, of Lincoln College, once startled the dons of his day by thundering from St. Mary's pulpit, "Take care that with your little goes and your great goes you don't let sound learning give you the bye-go"—a quaint caution, which we think more needed in Oxford now than in the days in which it was uttered, thirty-seven years ago. But, to turn from Dr. Tatham to Dr. Whewell:

"It should always be recollected," observes Dr. Whewell, "that examinations are a means, not an end; that a good education, a sound and liberal cultivation of the faculties, is the object at which we ought to aim; and that examinations cease to be a benefit where they interfere with this object. That such a danger is possible a very little reflection will show. The knowledge which is acquired for the purpose of an examination merely, is often of little value or effect as mental culture, compared with that knowledge which is pursued for its own sake. When a man gives his mind to any subject of study on account of a genuine wish to understand it, he follows its reasonings with care and thought; ponders over its difficulties, and is not satisfied till all is clear to his mental vision. On the other hand, when he studies for an examination only, he does not wish or care to understand, but to appear to understand; he cares not for unsolved difficulties in his mind, if the examiner detect them not; he wishes to see clearly only in order that he may express himself clearly. He thus may lose much of what is best in the influence of those studies which tend to educe distinct ideas and sound reasoning habits. Again, what is acquired for an examination, is likely to be soon forgotten; the mind is bent upon it with an effort which, though strong at the time, is felt to be temporary, and is followed by a relapse into comparative apathy and obliviousness. The student soon lets slip what he has thus collected for a special purpose; just as the busy advocate forgets the circumstances of his client's case almost as soon as he has pleaded it. Again, the habit of preparing for examinations makes the studies which are not recommended by an obvious reference to such an object appear flat and insipid. The mind craves for the excitement to which it has been accustomed; it becomes restless and volatile; loses the appetite for quiet thought and patient study, and the trust in advantages which must be waited for. Again, if examinations become too frequent, all good courses of study are interfered with; for it is impossible to arrange public examinations so as to point out a succession of subjects which forms a good system for all. That which must be required of every one is far too little to employ and exercise the more powerful and active minds. They, therefore, when they have to conform their pursuits to requirements constructed for smaller intellects, are thwarted and interrupted in their more genuine pursuits."

We have not made this long quotation from Dr. Whewell on university education with any intention to place it in antagonism to Dr. Booth. Each of these gentlemen is aiming at a distinct object. Dr. Booth recommends the use of examination as a stimulus to popular education. Dr. Whewell warns university tutors and professors of its liability to abuse; and, feeling that Oxford is rushing towards, nay is already immersed in, the very vortex of this error, we publish an extract so applicable to their case from the writings of one so eminently qualified to speak with authority on all matters appertaining to

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university education. We despise *donnism* as manifested in stately demeanour and avowed contempt for popular opinion; but we are ashamed to see many men at Oxford, who ought to know better, rushing into the opposite extreme, and bustling about with all the fidgety mobility of an advertising master of a suburban academy at a Christmas show-day, anxious, by exhibiting the performances of his crammed pupils, to procure a more abundant supply for next half. One more quotation from Dr. Whewell on this head, and we will proceed to other lectures.

I urge these objections not to show that we ought not to have examinations, but in order to point out that the use of examinations is exposed to dangers which must be guarded against if we would not forfeit some of the best effects of university education. Men are always ready to transfer their solicitude from the end to the means. When examinations have become a prominent part of our system, when it is seen how much the effect of the system depends upon the mode in which they are conducted, it may easily happen that men may turn all their attention to the arrangements and circumstances of examinations, as if this were the supreme object of the legislation of a university. This would be to discipline soldiers, not for the battle, but for the review. We cannot make our examinations everything to our students, without making their love of knowledge nothing.

The most lofty and polished lecture in the series is perhaps that by Mr. Cotton, Master of Marlborough College, and formerly Fellow of Trinity College, Cambridge, on the Necessity of an Extended Education for the Educator.

"What do we mean," asked Mr. Cotton, "by an educated man? Clearly not a man fitted to perform the duties of some special calling, whether high or low. A clergyman who knows nothing but divinity, a lawyer whose studies have been limited to Coke upon Littleton, is not an educated man in this best sense, any more than a farmer whose knowledge has been confined to the ordinary operations of agriculture, or a carpenter who can make tables, or a shoemaker who can neatly handle his awl. I need not go out of my way to search for an elaborate definition of education; I am content to take the one which has been fixed as the principle of this Educational Exhibition, inasmuch as it was laid down in the inaugural lecture. Dr. Whewell explained education to be the process by which an individual is made a participator in the rational, the true, the beautiful, and the good. Now, if this be so, it is plain that universal education, though it may use different instruments to train men to these lofty perceptions, and though it should not forget the future business and probable position of those whom it is guiding, must yet be independent of these various instruments, and that it has general ends of its own quite separate from the special ends of making any one a good clergyman, a clever lawyer, a successful farmer, a skilful carpenter, or a neat shoemaker. This aim is to make him a wise and thoughtful man. It is well known that some years ago, before the present general movement in favour of education began, such a view was entirely denied, and it was agreed that to educate the poor was quite unnecessary, that their business was to work by day and rest by night, to be respectful to their superiors, and contented with their position, and to save up a little money for their old age, which would probably be increased by the charity of their richer neighbours. But it was found in course of time that such a view, whether right or wrong, was at least impracticable, that the development of the English nation in commerce, trade, manufactures, and population, would not suffer it to be acted on, and so now we have witnessed an entire revolution in men's language, and all classes seem to vie with each other in promoting education of some sort. Since public attention has been called to the subject of juvenile crime, and to the facts brought to light by our census returns, our police courts, our ragged and reformatory schools, we may rejoice in having enlisted all good men on our side. Every thoughtful and religious person has made up his mind that it is a positive crime to allow the existence of so awful a state of things, without exerting himself to apply the remedy of education. But there are still various opinions as to the manner and degree in which this remedy is to be used; and I cannot help thinking that there has lately been a tendency to overlook the general education for the sake of the particular; to train men up to be useful in particular callings (especially of a mechanical character), rather than to cultivate the faculties and tastes, which are common to all. Commerce, material industry, physical development, are in the first place the characteristics of our age. At the same time there is a danger lest a bad use should be made of this recent development lest the current should set in so violently as to carry away everything with it; lest those who still regard the education of the poor with suspicion and distrust should substitute this instruction in common things for that which is education in the truest and highest sense. . . . The old arguments against the education of the lower classes are reproduced in a new and more spacious form. Teach the poor to read and

write, it is said, by all means; nay, enable them to boil, and bake, and brew, and wash—let them, if you will, understand sanitary reasons for ventilation, and keeping their cottages clean and comfortable, and the physical arguments for the rotation of crops and other means of making their gardens and fields productive, but do not educate them above their position in life. . . . Those who urge such objections seem to forget that God not only created the body, the soul, and the spirit, but that He has made all men partakers in this triple nature, all of one blood, all sharers of common faculties, and that all have inherited the right and duty of cultivating every part of their nature alike."

We really regret that our limits will not allow us to make full quotations from Mr. Cotton's admirable lecture, in which he fully establishes his argument in favour of a high education for the educator. An imperfectly educated man is often conceited and thinks himself worthy of a higher station than the one in which he is placed; such a man will make a bad village schoolmaster. But true wisdom is ever modest and humble, and the most highly cultivated man will, for the most part, teach common things best. "I am sure," said the incomparable Arnold, "that the more active my own mind is, and the more it works upon great moral and political points, the better for the school; because education is a dynamical, not a mechanical process."

The same reason, want of space, which prevented our quoting so fully as we wished from Mr. Cotton's lucid lecture, will preclude our dwelling for the present upon other lectures at a length proportionate to their desert. We may, however, take another opportunity of commenting upon some of them; meanwhile, we refer our readers to Mr. Sidney's lecture on Teaching the Idiot, and to Dr. Scott's on Teaching the Deaf and Dumb, as of peculiar interest. With Cardinal Wiseman's two lectures on the Home Education of the Poor we have been both surprised and gratified. The *Times*, and we think some other papers made a furious onslaught on the lecturing cardinal as an advocate for the censorship of the press, and very vituperative *suo more* was the oracle of Printing-house-square. We have perused carefully the two calumniated lectures, and find nothing therein to justify the severity of censure they have undergone. Titus Oates himself could not have smelt out a Popish plot therein, nor can the *Titi Redivivi* make out any plausible charge of conspiracy against civil and religious liberty fomented by Dr. Wiseman in St. Martin's-hall. The learned and reverend gentleman deplored the wretched literary trash on which the popular mind in England was fed, desired a more wholesome supply, and regretted that Government, which had done so much for the material prosperity of the people, had done so little for their mental improvement. This strikes us as a very innocent advocacy of a censorship, and yet this is the head and front of Dr. Wiseman's offending. We apprehend we must place ourselves beside him in the dock.

Of the list of detached lectures, that is not included in the St. Martin's-hall series, which stand at the head of this article, we cannot give any flattering account. Some, however, are introductory, and so we may expect a future opportunity of examining their merits; and others again appear to have been written for the benefit of private friends rather than for public instruction. For example, we took up a tract headed "New Movement in Education," and found it ushered into the world by a note to its authoress from Dr. Spicer, of Gray's-inn, who says "it condenses the judgment of ages and the experience of centuries." Notwithstanding our past experience in friendly puffs, we opened Mrs. Furlong's pages to ascertain what her New Movement in Education might be, when, lo! it was nothing new at all, only a modification, perhaps improvement, of that system of oral instruction already so familiar a process in female tuition. Governesses talk French, geography, and grammar to young ladies, and thus teach them without the intervention of books. Boys learn Latin and Greek by the eye from the printed page, young ladies learn French by the ear; hence the latter more readily speak colloquial French than the former. What other specific advantage this oral method has we know not, except the two curious ones set forth by Mrs. Furlong, to attract parsimonious parents and prim young ladies alike; there is no stationer's or bookseller's quarterly bill, and young ladies have no need to carry a satchel of books to and from their lessons. *Voilà tout*. We could not help thinking of Thady Connellan and his mode of teaching Latin while we were perus-

ing Mrs. Furlong's Introductory Lecture. The well-known Thaddæus, alias Thady Connellan, abjured dictionaries, grammars, and vocabularies, none of which he admitted within the walls of his school. Thady, like Mrs. Furlong, taught "orally;" he translated a newspaper into Latin, and thus taught his disciples their "humanities." It is recorded that one of Thady's scholars presented himself before a medical board in Dublin to be examined. A Virgil was handed to the candidate, and he was requested to construe a few lines. "Och!" exclaimed the aspiring youth disdainfully, "that's child's play, I'll turn ye into Latin that newspaper if you please," pointing to a Dublin morning paper upon the table. The astonished and amused examiner requested him to do so, when young hopeful rattled off with amazing volubility something that sounded so much like Latin that he thereupon received his certificate. The oral *Irish* system was as efficacious as Mrs. Furlong's oral *Scottish* system can possibly be; it puzzled the auditors and enabled a bold boy to gain credit for knowledge he did not possess. Is Dr. Spicer prepared to say that Mrs. Furlong can do more for a bold girl?

EDUCATIONAL POLITICS.

GRAMMAR-SCHOOL REFORM.

AMONG the charitable institutions bequeathed to us by the piety of our forefathers, none possess a stronger claim upon our gratitude than the schools which have been endowed by them in every considerable market-town, and also in many villages throughout England. As a general rule, these schools date back to the reigns of the Tudor monarchs subsequent to the Reformation, though there are many of later foundation. In the amount of their endowments they present a very striking variation. In consequence of the alteration in the value of money, those which were originally gifted with a money-payment by their founders are now but slenderly provided with funds, and have sunk down, in many cases, into schools of the very lowest class; while others, having their property in land and houses, possess very ample means. It is said that the founder of King Edward's School at Birmingham, to which he gave certain lands, founded, at the same time, a school elsewhere, to which he gave a money-payment of 20*l.* per annum—the latter being held, at that time, to be the better endowment of the two. The 20*l.* remains 20*l.* still; but the estates of the Birmingham school produce 11,000*l.* a year, and will eventually reach 20,000*l.*

The state of the grammar schools of England as a whole is very far from being satisfactory. As educational establishments they ought to have taken the lead in the educational movements of the times; and this they have notoriously failed to do. Why this has been the case is capable of easy explanation. The masterships—especially of the less noted ones—have but too often fallen into the hands of men whose object has been to make them sinecures, while they pocketed the endowments, and who have held them in conjunction with parochial preferment. The trustees have been often indifferent and neglectful of their trust; the grossest abuses have been perpetrated; and, even when inquiry has been roused, and reforms have been attempted with the consent of all parties, difficulties have sprung up out of the obsolete rules and requirements of the original deeds of foundation, which have prevented any effectual reformation. Of course, there have been many exceptions to this statement, and these have increased in number of late years, as more and more attention has been given to our educational wants. Very much, however, remains to be done, in order to give full efficiency to the ample educational endowments which the country possesses; and, as it is probable that this is a subject with which Parliament will be called to deal before long, it may be desirable to throw together a few suggestions on the subject, derived from a considerable practical acquaintance with these institutions.

The first question which presents itself is this: To the wants of what class in the community ought the grammar-schools to be adapted? To the higher, the middle, or the lower classes? Upon the settlement of this question all subsequent suggestions necessarily depend. The writer of the present article, after long consideration of the objects which the founders of grammar-schools seem to have had in view, must state his conviction that the application of their funds to a mere *elemosynary* education of the

children of the working classes would not be in accordance with the views of the persons by whom the money was bequeathed, nor yet in the interest of education throughout the country. This view is confirmed by the way in which the Court of Chancery has invariably dealt with those schools for which new schemes have been provided: the principle of payment for the education given having in every case been insisted upon—a principle founded on the experience that people do not value what they do not pay for. Moreover, the education of the lower classes is in the way of being efficiently provided for by schools in connection with the Committee of Council on Education; and so rapidly is the standard of instruction rising in our National and British-and-Foreign schools, that it is not only a matter of duty, but a question of life and death, that the Legislature should enable the old grammar-schools to adapt themselves to the wants of the present day, in order that the middle classes may hold their own in the great work of educational progress.

For it is to the use of the middle classes that these institutions ought specially to be reformed. The upper classes make no claim to them, nor have they any to the benefits they are capable of affording. With the exception of some half-dozen of the highest class and reputation—such as Eton, Harrow, Rugby, &c.—they have in fact no connection with them, and need none. The lower classes are otherwise provided for. The persons to whose advantage and need grammar-schools ought to be adapted is the great class intermediate between the aristocracy of the land, and mechanics and labourers. Beginning with the professions, and ending with the small tradesman and farmer, we have the class for whom a reformed system of education ought to be secured. We believe that the means are ample in existing foundations for putting this portion of the educational system of the country on a most satisfactory basis—one which would operate beneficially not only in its own sphere, but indirectly both upwards and downwards upon the classes which would be exterior to it.

Now, in a reform having this aim, we should still have two distinct objects to aim at, and two distinct wants to satisfy. The middle classes have always afforded the largest supply to our universities, and through them to the ministry of the Church and to the Bar. We must not stop this supply by violently severing the connection between the system of our grammar-schools and that of our universities. On the other hand, the middle classes, as a rule, supply the ranks of commercial and mercantile labour; and the system of study which best fits a man for the pulpit or the court of law is not that which best prepares him for the counting-house and shop. Hence, it is obvious that two distinct school systems are needed for these two distinct objects.

There is wanted a school of a higher order for the sons of professional men and the wealthier merchants and manufacturers, whose destination is the university or one or other of the learned professions—a school in which boys may be trained up to the system (now happily reformed and reforming) of Oxford and Cambridge; and there is wanted also a school in which an education of a more commercial character shall be given, not under a rigid system of uniformity throughout the whole country, but adapted to the special wants of its own locality. Now, it is obvious that most of the grammar-schools throughout the country are quite incapable of supplying this double need, simply from want of funds; for, to carry out the plan satisfactorily, would involve in each instance two school-rooms and two masters, where, at present, there is only provision for one. In some, indeed, the object is feasible enough, as has been proved in practice on a large scale at Birmingham, and on a smaller scale, proportioned to the smaller income, at Coventry. But still the larger portion of our grammar-schools have too small an income to carry double; and it is only by combining their operations, according to certain conditions of income, population around them, and nearness to each other, that an effectual reform in the direction proposed can be hoped for.

We start with the assumption that our strictly classical schools are still too many in number—too thick upon the ground: and that the conversion of some of them into schools of a more general character would conduce greatly to the efficiency of those that should be left. The increased facilities of locomotion add greatly to the force of

this argument. Second-class schools, which once held a very high place by the mere force of locality, such as Norwich and Tiverton, now find difficulty in recruiting their numbers against a competition beset with the little or no obstacle of distance. Our plan, then, would, be to leave intact the some half-dozen great schools which are acknowledged and recognised as emphatically the public schools of the country—viz., Eton, Harrow, Winchester, Rugby, and the metropolitan schools of Westminster and St. Paul's. Guard the endowments of these, so far as they are charitable endowments, as jealously as you please from being jobbed by those who ought not to enjoy them; but leave them as the apex of the educational system, and as the schools of the aristocracy, for such in effect they are. Then select, from considerations of income, and locality, and population, a sufficient number of the old foundations to be the classical schools of the country for the middle classes; limit the expenses to be incurred in them to a moderate maximum sum; provide in them for the free education of a certain number of promising boys of a lower rank; and endow them with all the university exhibitions and scholarships now existing within the sphere of action assigned to them, giving preference, *ceteris paribus*, in the distribution of these to the particular locality originally indicated by the founder. If we follow the old division of counties, it would be found that an average of two, or at most three, such schools would amply provide for all the wants of each county—the greater wants of Yorkshire, Lancashire, and Lincolnshire being made good from the lesser wants of Bedfordshire, Hunts, and Rutland. To all other grammar-schools we would give a character not distinctly classical, and would fix their system without any reference to the universities. They should have, according to circumstances, an agricultural, a manufacturing, or a commercial character as their first aim. It should be their business to give sound English scholarship to the middle classes—to make every English tradesman and farmer capable of appreciating the value of the literature of his native land, and of writing a good letter in plain Saxon tongue—while, at the same time, they should send him forth with some sufficient knowledge of the occupations in which, and the things among which, his life is to be passed and his worldly fortunes made. What is the use of a smattering of Greek to a man who is to stand behind the shop-board or to labour in the counting-house, compared with some plain elementary knowledge of the articles of his trade or the principles of commerce? It is no argument to quote against such a question the examples of some few distinguished men who have had ability and ambition to pursue two objects at once, and have united distinguished scholarship with success in business pursuits. These are the exceptions, not the rule; and we must legislate in education as in other things, not for the few very clever, but for the many of average talent and industry. To a certain extent the elementary instruction in both classes of school would be the same, and would be such as to justify the retention for all of the good old-fashioned name of grammar-schools. English and Latin Grammar would form the basis of instruction—the latter being essential to a correct knowledge of English, and of the greatest importance in the acquisition of modern languages. Thus, by a little arrangement and system, the commercial schools might be not only first-rate schools for the attainment of their own immediate object, but also elementary schools, and feeders to the classical schools. At present, what with private competition, and competition among themselves, and the unsuitableness of the education given to the wants of the age, the inferior classical schools are cutting each other's throats. Where they have good endowments, the masters are too often content to take the income and not trouble themselves about the work to be done for it. Boys don't come to them, and they satisfy their consciences with this fact, without any attempt to remedy the cause of this want of scholars. Those which have small endowments languish and deteriorate in character, because of the difficulty which the master finds in making a remunerative income by means of boarders. Our plan would obviate this. With sufficient healthy competition, and sufficient freedom of choice in each district, it would assure the efficiency of a certain number of good classical schools, and bring their advantages and benefits within the reach of all who can claim to be entitled to them; while it would at the same time supply a want which is most grievously felt—the want

of a school system specially adapted to fit men for the business walks of life. If the Government would pass a Bill enabling trustees to effect changes similar to those we have suggested, upon their experience of the local wants of their own district; and if they would establish a central board of control to check rash or unjust alterations, and to give effect and unity to the effort at reform; they would establish a claim to the gratitude of all true friends of education. Let them deal with the grammar-schools in the same spirit in which they are dealing with the universities, and get rid of the time-honoured abuses by which their usefulness is now hampered.

The first thing which they would have to consider, and indeed the only thing which we propose to touch upon as of vital importance to the success of such a reform, would be the initiation of regulations under which future masters shall be appointed; for all school laws and regulations, all principles and systems of education, are but so much waste paper, unless you get the right men to carry them out. In most of our present grammar-schools the university degree of M.A. is the qualifying standard of appointment to the masterships—a standard, no doubt, the best that could be devised when they were founded, but which experience has shown to be insufficient now to secure efficiency of teaching. Scholarship even is not always guaranteed by an M.A. degree; yet something far beyond scholarship is essential to make a good schoolmaster. Tact in management, ability and experience in teaching are qualifications of the master, in default of which no school can flourish or do its work well. School management is not a business to be learned in a day, nor by intuition. Among the first points then to be insisted on, should be that the standard of scholarship be raised from the dead level of the ordinary M.A. degree to the higher level of university honours; and that the masterships in the classical schools be restricted to those who have distinguished themselves above their fellows in the university arena. But even the highest university honours should constitute no claim, unless accompanied by the testimony of experience and success in the subordinate positions of the profession before a man is elevated to the highest. Every master should serve his apprenticeship as an under-master before he can be considered fit to be entrusted with the reins of government. Some restriction of this kind is absolutely necessary; for many of our best scholars have turned out upon trial wretched schoolmasters, with consequences most disastrous to the schools of which they have been put in charge.

For the masterships of the lower, or commercial schools, we would abolish the university-test altogether, exacting here also a high standard of acquirement, ascertained by examination, combined with experience and aptitude for teaching. If the universities failed to send out the best men for such appointments, all that can be said is, that they would not deserve to have them, and would not be fulfilling the duties of their office as the first educational establishments in the country. It seems to us very important to get rid of the notion that the grammar-school endowments are in some peculiar sense the perquisites of the universities and of the clergy, and that there is no inconsistency in holding them in plurality with church preferment. No doubt, there are numerous small livings in the country with income insufficient to maintain a minister as a Christian gentleman ought to be maintained; but it is surely unjust that these should be supplemented, as they too often are, by endowments for educational purposes, and that two distinct duties should thus be imposed on a man, with the certainty that one of them must go to the wall. No one can sympathise more deeply than we do with the underpaid working clergy—no one would be more unwilling than we to offer any obstacle to the increase of their scanty means; but there are feasible and obvious methods of attaining this object without laying hands on funds left for educational purposes only. No schoolmaster, therefore, in our scheme should be allowed to hold church preferment of any kind, or to be responsible for church duty. Raise the rate of remuneration by consolidating, where necessary, the smaller endowments, so as to make the office of schoolmaster an object of ambition to talented men, and an object of respect in this money-loving nation; give him what shall suffice to provide for a family and to lay by for the season of old age and of

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unfitness for work; establish, by a per-centage on all educational endowments, a retiring fund for disabled and aged teachers; make each man's remuneration depend, in part at least, on his success;—but do not impose on him incongruous and impossible duties, under plea of making up for him an adequate income.

To carry these suggestions into effect, and to secure a reform of the present grammar-schools, a Government board should be constituted with sufficient powers, whose function it should be, not to supersede the local authority and experience of the trustees of individual schools as to the special character they should receive, but to advise and to control when necessary, and to establish a system of examination and inspectorship similar to that which already exists in respect to National-schools. Until this is done, and done effectually, our grammar-schools will not take their proper position in the educational system of the country.

MUSIC.

Music as an Element of Education. By JOHN HULLAH. London: Parker and Son.

MUSIC is now fairly recognised as an important branch of elementary education. It has had fewer difficulties and less opposition to encounter than most other subjects of common school instruction, not excepting even reading or writing. A quarter of a century ago the idea of teaching music to "poor children" would have been deemed preposterous; but now it is recommended from all quarters. This progress in public opinion is much owing to increased general intelligence; and something is also due to the pleasing and cheerful nature of music itself—appealing, as it does, to our purest feelings of enjoyment. It is yet questionable whether the more important influence of music, as a moral agent, and also as a means of high intellectual discipline, be fairly estimated. The lecture before us will help to disseminate more correct views on these points. "What moral qualities can they be which have to do with fiddling and piping? Simply these," remarks Mr. Hullah; "patience, temperance, power of attention, presence of mind, self-denial, obedience, and punctuality. I do not pretend to say that there is any necessary connection between these things and instrumental performance, or that the cardinal virtues have any natural affinity with violins, trumpets, or oboes; but I know that an orchestral performer can neither attain nor maintain even a moderate position in his vocation without continued exercise of those qualities I have alluded to." Mr. Hullah might have enlarged advantageously on this "power of attention," which music is so eminently calculated to promote. It is this that constitutes the great intellectual value of music; for the power of concentrated and continued attention will be admitted to be one of the highest objects of mental training, and music directly tends to develop this, more completely even than mathematics. We may be sure that it was on this account used by the Pythagoreans, whose asceticism would lead them to avoid rather than adopt any mere amusing, far less enervating, employment. The ability to follow an orchestra by reading from a full score—or to fulfil the many matters claiming the simultaneous attention of the organist—or even on the violin to perform some dozen or more different notes in a second, each of which requires several distinct mental processes—involves no small degree of intellectual power. It is only by attention being thus directed to music that we can hope to see its true value recognised, and its study consequently increased. At present music is used (we can hardly say studied) in elementary schools chiefly for its delightful and cheering influence over the pupils; and it would be a lamentable retrogression to debar any children from singing until they had studied music. Such a procedure would be every whit as absurd as to prevent their talking until they can read. About twenty years ago, Mr. Hickson, the energetic pioneer of school music, formed a society, published books, offered prizes, delivered lectures, and in other ways started the subject. He was soon followed by Mr. Turner, whose system has long been before the public, and claims notice from the soundness of its principles. Mr. Crampton's "School Pieces," which, we believe, were the first *part-music* written for schools, appeared at this time; and, while supplying a want, contributed very much to raise the character of the music in elementary schools. The movement, however, was vastly extended and expedited by Dr. Kay and Mr. Hullah, and the contemporaneous efforts of Mainzer.

Though there have been too much exclusive pretensions to excellence, with a disingenuous ignoring of the labours of others, in Mr. Hullah's procedure, yet without doubt he has succeeded in rendering music distinctively a national study with us.

It has been objected that we have as yet very few and imperfect results of this elementary musical teaching. It is true that our National-school girls do not turn out Malibran or Linds, nor the boys Brahams or Rubinis; nor is it professed they should, any more than the teaching of drawing should turn these youths into artists. The exquisite perfection of voice

and power of execution acquired by great and continuous effort, is one thing; the ability to enjoy music, to understand its symbols, to take part in choruses and other part-music, more or less simple—these are the chief points aimed at by popular music-classes; and very satisfactory has been their progress, considering how little of continuous careful effort is yet bestowed upon the subject in most elementary schools. Mr. Hullah's Lecture cannot fail of being most useful.

SCHOOLBOOKS.

History.

Outlines of English History. By HENRY INCE; improved by JAMES GILBERT. London: Gilbert. *England and its People.* By EMILY TAYLOR. Fourth Edition. Houlston and Stoneman.

WE cannot recommend these *Outlines*, although they have passed through so many editions. The reason of our objection is, that it is only an outline. Here are all the principal facts of English history compressed into less than 100 pages. Such a work must needs be little more than a chronology; and a chronology is the most worthless of all forms of knowledge, for it is a mere effort of memory of words and dates, and conveys no pictures to the mind. A history for children, to be useful, must be narrative, and as pictorial as narration can be made. A chronology is only serviceable for reference.

As Ince's *Outlines* are precisely what a history for children ought not to be, so Miss Taylor's *England and its People* is precisely what it should be. Here we have the striking facts of our history, told so pleasantly and pictorially, that every child, however dull, will read it with pleasure, and remember it with tenacity.

Studies from History. Vol. I. By the Rev. WILLIAM H. RULE. London: Mason.

Two biographies are contained in this volume—of Richard I. and the Third Crusade; and Mohammed II. and the Fall of the Greek Empire. Nor are they merely such narratives as we find in the formal histories; they are really memoirs of the individual monarchs—the life of Richard the First being at least twenty times longer than in Hume. Nor is this expansion produced by disquisition or mere writing; it is the result of careful reading by Mr. Rule of the old chroniclers, from whom he has gathered every incident relating to the lives of his heroes which they have recorded, giving them usually in their own words. Hence a much more accurate conception of the times treated of will be obtained by young readers from the volume before us than from any history with which we are acquainted. It will be an excellent addition to the school library and the class reading-book.

Science.

Magnetism, Voltaic Electricity, &c. By THOMAS TATE. *Light and Heat.* By the same. London.

ANOTHER of the School Series which Mr. Gleig is editing. Mr. Tate has described the elements of the sciences in a more simple and intelligible form than is usually found in school-books, so that it is really fitted for the use of beginners.

Logic for the Young. By the Author of "Logic for the Million." London: Longman and Co.

AN abridgment of Dr. Watts's *Logic*, which is, perhaps, as good a system as any other. But we object altogether to the science of logic. Its tendency is directly to cramp the mind, to confound the reason, to substitute words for ideas, form for substance, fallacy for truth. We, therefore, regret that any temptation should be given to the teaching of it to children. Let it rather be banished from our schools altogether.

Introductory Text-Book of Geology. By DAVID PAGE, F.G.S. London: Blackwood and Son.

THIS little treatise professes "to furnish an elementary outline of the science of geology." We are sorry to be obliged to say of it, as of so many works professing to be elementary, that it is anything but what it professes to be. An elementary book should use the simplest language—avoid, whenever it is possible to do so, technical terms; and it should explain every phrase that is not within the ordinary range of our common experience. The writer should assume that his readers are utterly ignorant of the subject, and he should address them as he would talk to a child, never for a moment forgetting that what seems familiar to him is strange to them. Mr. Page has not done this. Thus, in the very first page we find such an expression as this. Speaking of rocks, he says, some are hard and compact, "others soft and incoherent." Surely this would puzzle a youth. The same fault pervades the entire work. In other respects—that is to say, in its arrangement—in its copious and methodical exposition of the principles of geology, and of the facts it has revealed.—Mr. Page's volume is entitled to all commendation. It is a good book for those who have made some progress already, but not for beginners.

Classics.

Cato Major; Lælius, sive De Amicitia; De Finibus, M. Tullii Ciceronis. By HENRY ALAN. Dublin: Hodges and Smith.

A CAREFULLY-COLLATED text, handsome type, good paper, copious notes, with the only defect that they also are in Latin, and not (as all notes to a foreign book ought to be) in the language of the learner, instead of the language of the book—are the recommendations of this edition of the works of Cicero.

Ruddiman's Rudiments of the Latin Tongue. Chambers. THE difficulty of writing a Latin grammar is proved by the number that have been tried and found to fail. Nevertheless, nothing can be worse than the old grammars which puzzled our own childhood. The one before us is a vast improvement upon its predecessors, for it does make itself intelligible in the shape of question and answer. We can conceive of further progress yet in the same direction—simplicity, which is of the essence of an educational book.

Elements of the Latin Language. Part I. Rudimentary Grammar. By EDWARD WOODFORD, Inspector of Schools. Second Edition. Edinburgh: MacLachlan and Co.

THERE is a good deal of originality in this Latin grammar; but we doubt if the author has been quite successful in his endeavour to simplify it. He gives tabular views of declensions, &c., which are useful to persons already acquainted with a language, but are only calculated to puzzle boys. We are somewhat surprised to find it in a second edition. It is an excellent grammar for persons who are teaching themselves, but not for schools.

Geography.

An Atlas of Scripture Geography, with Illustrative Letterpress. By WALTER M'LEOD. The Maps by EDWARD WELLER. London: Longman.

MAPS of the Holy Land and of the countries mentioned in Scripture, with minute descriptions that explain them thoroughly. This atlas will be a valuable aid to Scripture reading.

A Simple Catechism of Geography. By Mrs. GIBBON. London: Relfe.

DESIGNED for very young children, the first lessons in fact. It has our unqualified commendation. It is the best, because the most truly simple and elementary, that we have seen. It should be in every child's hands.

Languages.

M. DE BEAUVOISIN has published a second edition of his excellent *New System of Conjugation of the French Verbs.* (E. Wilson.)

A New Practical and Easy Method of Learning French. Part II. By E. HUSSON. London: Simpkin and Co.

MR. HUSSON has adopted the natural method of learning a language, namely, first the acquisition of words, then of pronunciation, then of grammar. In truth, the alphabet should be almost the last thing taught, instead of the first; or rather, it should immediately precede grammar, which is the final accomplishment in acquiring a language. Here the natural order is followed, and the teaching is mainly by examples.

Elementary German Grammar, with Exercises. By CARL EDUARD AUE. Chambers.

ANOTHER of the "Educational Course" of the Messrs. Chambers. Like the rest of the series, it is very elementary. The language is taught in the natural order in which it is learned; and the rules are extremely intelligible, and every rule is illustrated by examples, and these are followed by lessons where-with the pupil tests his knowledge. It is equally useful to those who would teach themselves as to the schools.

Arithmetic.

Questions in Arithmetic for the use of the Free Grammar School of King Edward the Sixth, Birmingham. By WILLIAM THROWER. London: Simpkin and Co.

AN ingenious collection of questions, by which the pupil's knowledge of the rules of ciphering can be tested. Wherever it was possible to do so, they have a practical appearance, which is always an attraction to learners, who prefer realities to abstractions, and more readily remember them. Thus, in simple subtraction, we have such questions as these: "The University of Cambridge was founded A.D. 915; how many years is it to 1846?" "Gunpowder was discovered in 1302; how long is it to 1846?" and so forth. By this contrivance the pupil learns something more than ciphering. Useful facts, dates, and numbers are stamped indelibly upon his memory.

Drawing.

Free-hand Outline. Part II. Outline from Objects, or from "the Round." By JOHN BELL, Sculptor. London: G. Bell.

THIS is the second part of a work undertaken by Mr. Bell, at the request of the Society of Arts, for the rudimentary instruction in art of artisans and others, and for schools. Its object is to teach the principles upon which the forms of objects are to be represented, and to suggest simple aids to the student's natural powers of perception and delineation. These suggestions are applicable to all classes of subjects, from the human figure to ornamental decoration; from a Greek vase to a group of bottles, jugs, and a loaf on a cottager's table. The lessons commence with geometric figures, as being best for early practice, because their lines are perfect and precise, and of decided but simple character; thence the artist conducts his pupils to forms in nature, preferring such as are of a beautiful and perfect character, so that the eye may become early imbued with the qualities of beauty, while acquiring those of preciseness. In this manner simple flowers, groups of leaves, shells, vases, and architectural ornament, form the examples through which the learner is taken, every step being familiarly explained and made more clear by drawings. This work is far in advance of any book pretending to teach the art of drawing which has yet been given to the public.

French.

Poetry of Victor Hugo, Lamartine, Delavigne, and Béranger. Dedicated to the Young. By CHARLES GRAESER. Second edition, corrected and enlarged. HERE we have a selection from the above-named poets, printed in French, and avowedly published for the use of English students. Every schoolboy who has passed beyond his *avoir* and his *être* knows how much more difficult it is to read the poetry than the prose of a foreign language. The nature of poetry, its tropes and its idealism, create this difficulty. It is, therefore, evident that the student can best be drawn to the perusal of foreign poets by presenting the compositions of such poets in the most pleasing and simple mode. Lyrics, which plainly narrate a story, or naturally describe a feeling, are the surest attraction to those whose knowledge of a foreign language is imperfect. It is by such means and such selections that M. Graeser seeks public approval; and we cordially recommend his work—printed in a cheap form—as a pleasing induction to the study of elegant French literature.

First Books for Children.

The Young Child's Lesson Book. By WILLIAM CORT. Liverpool: Howell.

MR. CORT objects very wisely to the old plan of teaching children letters before syllables. The sounds of the English alphabet are not at all like the sounds by which the individual letters are expressed when combined with others. Hence the perplexity of children when first told that *c a*, spells *ka*; there being no resemblance whatever between the letter *c* as pronounced and the syllable given as an illustration. Mr. Cort, therefore, begins his teachings with syllables that really express the elementary sounds of our language; and, at the same time, he educates the eye to recognise them by the sight, carrying out practically the admirable principle he thus enumerates: "As far as possible the spelling of words should be avoided upon commencing the study of a language; their sound and the appearance of their printed construction being the most easy and substantial associations for the impression of the words upon the memory."

My First and Second Schoolbooks. By WALTER M'LEOD. (Gleig's Series.)

THESE teach the art of reading and writing simultaneously. They give, first, the lines and curves by which letters are formed; then they pass on to perfect letters; then they teach syllables; then words; and, lastly, exercises practise the learner in the use of those words. It is an original and a promising design.

Apparatus, &c.

A Hand Atlas for Class-Teaching. By WALTER M'LEOD. London.

A VERY small atlas—the very smallest we have seen. It contains no less than twenty-nine maps. This is one of the School Series edited by the Rev. G. R. Gleig.

Reading Books.

True Stories for Children from Ancient History. London: Tallent and Co.

A COLLECTION of short stories from ancient history, told in a manner well calculated to please children. Striking events are selected, such as those for which Leonidas, Sardanapalus, and Xerxes are famous; and the language is always comprehensible to the young.

Grammar.

Introduction to English Grammar. London: Chambers. ANOTHER of "Chambers's Educational Course." The plan of it is admirable. It begins with the most elementary rules of language, and upon each one short lessons are given, the answers to which the pupil is to repeat or write; so that, instead of the example being made for him, and which he may learn by rote, the exercises require him to "supply capitals, where requisite, in a given sentence," to "point out verbs in the following words," and so forth.

Miscellaneous.

Bell's Popular Stenography: a System of Shorthand Writing. Third Edition. Edinburgh: Kennedy.

WE learned in our youth Harding's system of shorthand. It was a failure; for it was not short enough. There were too many loops. Bell's system, now before us, avoids this objection, and appears to be as simple and short as it would be possible to make signs consistently with the power of reading them afterwards. That is the real difficulty in all systems of shorthand. Great care should be taken in choosing the best; for, being once learned, it is difficult, if not impossible, to unlearn it and learn a new one.

Lesson Book of Common Things and Ordinary Conduct. Edinburgh: Chambers.

ONE of the most useful of "Chambers's Educational Course," and quite a novelty in school-books. It is designed to convey simple rules for self-governance, as prescribed by the laws of nature, for the regulation of sleep, cleanliness, clothing, and lodging; some hints for housekeeping, food, temperance, exercise, and recreation; the first principles of industry, and of the relationship of labour and capital; the duties of citizenship; and a gathering of general maxims, all calculated to be eminently serviceable in after-life, and which could not be too early inculcated upon children at a time when the impressions made upon the mind are indelible. This should be one of the regular books in the course of instruction in every school and family; for it is one of the most valuable contributions which even the Messrs. Chambers have made to the cause of education.

SOME small books that have come in late in the quarter must, on that account, be dismissed very briefly. A tenth edition of M. Lepage's *French Conversation* (E. Wilson) is a set of useful exercises of a practical character to accustom the learner to French words and phrases.—Dr. H. Owgan has issued a literal translation into English of *Horace* (Kelly), which will much assist students by saving the waste of time over a dictionary.—*Willie's First Drawing Lessons* (Bosworth) is an excellent volume for beginners with the pencil, the instruction being conveyed in familiar dialogues; and the drawings which illustrate them, and which Willie is to copy, being very good.—*The Head and Heart* is a curious volume of miscellanies on all sorts of subjects, called "A Guide for Youth;" but by whom written it is not stated. It looks like a periodical.—Three very pretty little volumes of the *Oxford Pocket Classics* have been sent to us by the publisher (Mr. Parker). They are most tempting books, diminutive in size, so that the pocket will carry them; but with a bold, clear type. English notes for the use of schools are appended. In this welcome edition we have the *Georgics* and the *Bucolics* of Virgil and the *Odes* of Horace.—Another small French book by M. Lepage is *Le Petit Causeur*, or *First Chatterings in French*, an appropriate title, for that is precisely what it is, and was designed to be—a book for beginners.

SPECIMEN OF EXAMINATION QUESTIONS FOR TRAINING-SCHOOLS AND PUPIL TEACHERS.

ENGLISH HISTORY.

1. Name the Queens that have ruled in England. To what houses did they respectively belong, and whom did they marry?
2. Describe the person and character of William I.
3. Give an account of the laws passed in the reign of Henry III.
4. Account for the origin of the following terms:—Plantagenet, Curfew, Parliament, England, Cinque Ports.
5. What events are connected with the following dates?—1066, 1215, 1346, 1605, 1707.
6. Describe the Statute of Mortmain, or the Magna Charta.
7. What historical events are connected with Runnymede, Chalgrove, Fotheringay, Barnet, Sedgemoor, Edge-Hill?
8. Give a brief account of the reign of Henry II., or James II.
9. When, by whom, and for what purpose, was the Invincible Armada fitted out? Describe its fate.

10. In whose reigns did the following men live, and for what are they respectively noted?—Spenser, Stowe, Lord Bacon, Addison, Hampden.

NATURAL HISTORY.

1. What are Carnivorous Mammalia? and why are their intestines shorter than those of herbivorous mammals?
2. Describe fully the manner in which the Ox, the Horse, the Bear, the Hedgehog, and the Narwal, defend themselves against their enemies.
3. What is there remarkable in the structure of the hind legs of the workers in a hive? What is the use of such an organisation?
4. What indications of Wisdom do you notice in the shape of birds, in the disposition of their feathers, in the position of their eyes, and in the structure of their legs?

ENGLISH GRAMMAR.

1. Show, by examples, the different sounds of *a*; distinguish between the *name*, and the *sound*, or *power* of a letter; and tell which are nasals and which liquids.
2. What modifications have Nouns? Form the plurals of *genus*, *calx*, *aper*, *scoria*, and *i* and *t* when used as nouns.
3. Construct sentences showing the words which agree with each of the following in composition:—*wiser*, *so*, *such*, *more*, *better*, *as*, *whether*, *both*.
4. When does the subject of a sentence not precede the verb? and in what cases does the inversion of the object take place?

NOTES OF LESSONS.

ON FISHES.

1. *Where found*.—In seas, ponds, rivers, lakes. Have certain limits, beyond which they do not pass. Some found at or near the surface, some taken at great depths.
2. *Form or shape*.—Wedge-shaped form, but fitted to cleave the water. Some are flat, as sole and turbot; others are like a globe, as the globe-fish.
3. *Locomotion*.—Have no limbs, such as legs and feet, but move by means of *fins*, which are called by various names. Tail-fin (caudal) most powerful; by means of it, they can turn in any direction. Fins act as oars; serve to balance the fish; to keep them in proper position, &c. Fish can rise or fall in water by means of an *air-bladder*, placed beneath the spine. When they compress this bladder, they sink; when they enlarge it, they rise. Why is this? Sole, turbot, and some others, have no *air-bladder*.
4. *Respiration*.—Breathe not by means of lungs, but by means of gills, placed on each side of the neck. Blood is purified by the air in the water, which enters by the mouth, and passes out from under the *gill-covers*. Blood of fishes red and cold.
5. *Senses*.—Eyes large, generally without eyelids; vision keen, but it does not extend to a great distance. Eyes placed, for most part, on the *side* of the head; some are placed so as to enable them to look *upwards*. Sense of *smell* acute; nerves of this organ large, and spread over great extent of surface. Long thought they could not *hear*; now known that they do, but their *organs of hearing* less perfect than those of beasts and birds.
6. *Reproduction*.—Produced from eggs or spawn. Increase is very great; from a herring more than *thirty thousand*, and from the *cod fish* more than three millions of eggs have been taken. Spawn placed in sand, seaweed, gravel, or floats on the surface of the water, where the heat of the sun hatches it. Eel and some others bring forth their young *alive*.
7. *Teeth*.—Teeth fitted to seize and hold their victims. Some are like hairs of a fine brush; some are bent like hooks, and barbed. Why is this? *Wolf-fish* can easily break in pieces the *shells* of the fish on which it feeds. Some have no teeth, as the sturgeon.
8. *Covering*.—Most covered with scales, which differ in form and colouring. In each scale is a small hole, from which an oily matter comes. This renders the passage of the fish easier through the water. Why should these holes be most abundant about the head?
9. *Means of Escape*, &c.—Sometimes the skin is of the same colour as the bottom of the rivers or lakes; in some cases, they have spines, which act as swords or spears. Shark and swordfish have formidable weapons; and some have the power of giving a severe electric shock.
10. *Uses*.—Food for man. Larger also prey on smaller. Cod gives us oil. *Cod-liver* oil useful in diseases; from the skins of sharks, we make *shagreen*; from the sturgeon we get *isinglass*; *caviar*, a food in great request in some countries, is made from the *roes* of the sturgeon, the carp, and some others; *sharks' fins* are an article of commerce from the coasts of Arabia and Persia to China. *Sauces* of various kinds made from fish; as *essence of anchovy*, a fish of the herring tribe, found chiefly in the Mediterranean.

W. M'L.

FOREIGN EDUCATIONAL LITERATURE, &c.

FRANCE.

THE FRENCH PENSIONNAT.

Manuel Général; ou, Manuel de l'Instruction Primaire. Paris. 1833-1854..

Annales de l'Éducation. Par M. GUIZOT. Paris. 1811.

DIDEROT has observed that, next to the wants of the body, nothing tends so strongly to unite mankind together as the wants of the soul. "Education," he says, "softens the character, enlightens us in our duties, subtilises vice, smothers or veils it. Education inspires the love of order, the love of justice, the love of virtue. It accelerates the development of taste in all the affairs of life. . . . The sciences awaken the desire of distinction; and from this spring the ideas of honour and glory—the two sentiments which, elevating and enlarging the mind, spread at the same time a tint of delicacy on manners and conversation." Imbued with these notions of education, it was, that the French people, after the events of 1830, began to think that something better than glory and Jesuitic mummeries were necessary to insure the prosperity, dignity, and happiness of a people. Louis-Philippe, then so anxious to promote the public welfare, entered into the views of eminent men, who submitted to him a plan of popular education. This plan, being framed into a *projet de loi*, was adopted by the Chamber of Deputies, and sanctioned by the King, under the title of "*Loi de l'Instruction Primaire*." The object of the present article is to expose some of the more prominent features of this law, as well as to convey some notion of the character of the education afforded to young ladies in the private school, called the *Pensionnat*, or *Maison d'Éducation pour les jeunes demoiselles*.

The French law, attaching the highest degree of importance to the proper education of the young, is especially careful that none but trained and qualified teachers shall be entrusted with this highly responsible duty. The teacher must be at least eighteen years of age before he can found and direct any educational establishment, be it of an inferior or superior degree, normal or otherwise, in any commune, rural or urban. He has to produce to the mayor of the commune a diploma of capacity obtained, after examination, according to the degree of the school, inferior or superior, he wishes to establish; and a certificate of good character, delivered upon the attestation of three municipal councillors, or by the mayor of the commune in which he may have resided. The schoolmistress must also have a legal authorisation before she can open a school. The contravention of these articles of the law is severely punished. He who opens a school without having first complied with the requirements of the law may be fined from fifty to two hundred francs, and the school is closed. In case of contumacy the delinquent is liable to be sentenced to from fifteen to thirty days imprisonment, and to a fine of from one to four hundred francs. The law further declares that the communal committee shall have inspection of the private as well as of the public schools of the commune. Every communal school has a local committee of surveillance, and a superior committee for each district. To the first is given the charge of the details, and particularly of the *matériel* of instruction; the other is charged more especially with the moral direction. Thus, the teacher is not able to withdraw himself from proper superintendence. He is made responsible for what he teaches and the manner in which he teaches. He is protected from the injudicious interference of the public, and the scholar is secured against the incapacity, caprice, or tyranny of an individual.

We in this country, who are accustomed to individual liberty and unconstrained action in methods of education, may consider such rules arbitrary, and believe, perhaps, that under the restraints of such legislation education becomes a mere routine, and that the teacher has neither occasion nor liberty to exercise his own judgment. Such a law would, no doubt, annoy many among ourselves; but when we consider the importance of a judicious and sound education, and the influence—the almost permanent influence—which it has on our children, we cannot but admire the wise and enlightened spirit which

animates the French system of education. In England, it is well known that, except in the case of the National and British schools, the office of teacher is open to all. Any one who has the means, how slender soever his qualifications, may open a school and exercise the important function of teacher. He has no diploma to produce, no certificate of moral character, to satisfy any public authority, or the parents of children who may be intrusted to his care, that he is a fit and proper person to engage in the all-important work of educating and instructing the young. This is liberty indeed, but liberty without guarantee; and true liberty ought ever to produce its guarantee to the public. Let us admit that a little unnecessary restraint is put upon the liberty of teaching in France; how far is it compensated by the good effect it has on the public mind? Let us speak only of the schoolmistress in France. She is justly ranked above the ordinary stations of life. Having been received within the pale of the University, which has acknowledged her merits, she ranks as a public functionary, to whose office is attached a certain degree of respect. The respect paid to her impresses the mind of the pupil, who is always disposed to listen with attention to advice from a person she reverences.

So far the law as it respects the communal schools. The private schools are not so much under the immediate control of the authorities. The surveillance exercised over them not bearing upon the method, does not in fact shackle the liberty of teaching.

We now proceed to give, from the letter of the law, some account of the subjects taught in the primary schools of France:—

Primary instruction is elementary or superior. Elementary primary instruction comprises, necessarily, moral and religious instruction, reading, writing, the elements of the French language and of arithmetic, and a knowledge of the legal system of weights and measures. Superior primary instruction comprises, necessarily, notions of physical science, natural history applicable to the uses of life, linear drawing, vocal music, gymnastics, the elements of history and geography of France. This programme may be amplified according to the wants or resources of the locality.

This is the education which the Government of France provides for the son of the humblest citizen or peasant, without any extraordinary tax on his industry. The poor child is entirely educated by the state. He wears no badge to show that he is the recipient of a public and gratuitous education; in acquiring knowledge he is never made conscious of class-degradation.

This degree of instruction (M. Guizot in his own eloquent style observes) should be common to both town and country; it should enter into the humblest hamlet as well as into the largest city, wherever a human creature is to be found on the entire soil of France. By means of instruction in reading, writing, and arithmetic, it provides for the most essential wants of life; by that which introduces the scholar to a knowledge of the legal system of weights and measures, and of the French language, it implants everywhere, and causes to grow up, the spirit of unity and French nationality; and, lastly, by moral and religious instruction, it provides for an order of wants as real as the other, which Providence has placed in the hearts of the poor as well as the rich of this world, for the dignity of human life and the protection of social order.

Such are the principal features of the law which emanated from the Revolution of July, and in which, for the first time, a French Government has shown some solicitude for the instruction of women. From the earliest ages this important question has either been carelessly conducted or intentionally neglected. It is not until we reach the flourishing days of Greece that we find some attention given to it. The Romans, above all, had great regard to the proper education of women, and the "Dames Romaines" may claim great share in forming the grandeur of the Empire.

In most of the countries of the East, female education is not only neglected, but forbidden. Thus we read that in China, where the smallest village has a school, where science is the supreme qualification and the only title to grandeur, "the rules of Oriental decency rigorously keep the female sex from the school." The daughters of the officers of state alone receive some kind of

instruction at home. Thus, without exaggeration, we may say, that one ninetieth of the women of China remain in complete ignorance.

Though the system of education for young ladies in France leaves much to be desired, it is still superior to any that has been adopted in many of the other countries of Europe. French philosophers, of late years, have often turned their thoughts towards the important question of female education, and see in a better system of directing the female mind a new source of national grandeur, of private happiness, and public prosperity. We must not, however, anticipate the future, but confine ourselves to what exists in the present. We proceed, therefore, to describe the *Pensionnat*; or, as we should say in this country, the "ladies' boarding-school."

The first thing considered in establishing a school is to obtain an eligible situation for the building. It usually stands in an open place, and care is taken that there is sufficient space for a playground and gymnasium; as, in France, it is not the custom to take young ladies out walking daily, as in England.

The house must be spacious, with large and airy dormitories, so that each pupil may have a bed to herself, two pupils sleeping together not being considered proper in France.

The pupils take their meals in a room, called the refectory; and there is another apartment, under the name of *Garde-Meuble*, in which the clothes of the young ladies are kept in order and repair by an attendant, called the *Lingère*.

On entering the school-room we see everything going on quietly, calmly, and always gracefully. There is no hurrying of the pupils from one lesson to another. The school is usually divided into four or five classes, that instruction may be delivered gradually, as there is nothing more efficacious than to make young people learn too many things at a time.

The first thing a French girl has to do is to learn her own language: to this branch of education an especial attention is given. A young lady studies her native tongue year after year, from the elements of the grammar to the last rule of rhetoric. The same study is afterwards continued under the name of *Cours de Littérature, Cours de Style*. No wonder, then, that the language of the nation should become renowned for elegance, clearness, fluency, and gracefulness. When a young lady begins to understand her own language, she usually studies a foreign one; but it is seldom that she learns it thoroughly.

Next in importance to the study of the French language, the teacher insists upon the pupil acquiring a knowledge of the history and geography of France. To learn intimately all that relates to these is the rule in French education. The arts, such as music, painting, drawing, dancing, and writing, are taught by qualified professors. In the schools there are also governesses (*sous-maîtresses*), whose duties are to superintend the studies appointed by the professors, to teach the minor branches of education, as well as history, geography, the elements of the sciences, and to give instruction in those fancy works in which French ladies exhibit so much taste and skill.

Neither is religion neglected in those schools. The pupils are either taken to church to receive religious instruction, or receive it in the school from one of the priests of the parish; and about the age of eleven or twelve they are admitted to the *première communion*. Upon the mistress depends the elegance, gracefulness, politeness, and style of the school, as well as the moral direction of the minds of the scholars. Unfortunately, more care is taken to adorn the mind and body than to train the heart and the understanding.

There are, however, rules adopted in the schools, private or communal, which are worthy of notice. We shall only mention a few. Scolding and punishments are as much as possible avoided, and bodily punishment is entirely forbidden in all schools under the control of the Government; and public opinion is no less strongly opposed to the infliction of punishments calculated to degrade the pupil in his own estimation and in the eyes of his schoolfellows. Pupils are not allowed to denounce each other; and they are taught to be obedient and studious, not from any feeling of fear, but by making obedience and instruction pleasant to them, and

by teaching them to appreciate the benefits of education. Emulation is excited and kept alive by compositions made every week, by the hope of obtaining marks of approval (*satisfécits*) every fortnight, and above all by the prospect of prizes at the end of the scholastic year. The holidays are fixed by the University. They are few in comparison with those granted in England.

The distribution of prizes in every school is quite a solemn ceremony. In the communal schools it is always presided over by Governmental authorities, accompanied by the notable persons of the place and members of the clergy. The distribution of prizes in the *Pensionnats* is a very pretty sight, as well as a very interesting ceremony. Part of the house is converted into a gallery for exhibiting the paintings, writings, drawings, and charming pieces of fancy-work of the pupils. The spacious class-rooms are elegantly decorated, and fitted to receive a numerous company. The young ladies are all dressed simply but elegantly in white muslin; and it is interesting to see so many young faces flushed with emotion arising from hope or anxiety. They all sit on a platform, where also are seated those who have been invited to distribute the prizes. It is pleasant to see some old philosopher, or some stern-looking officer of the Government, bringing up a smile on his face and calling forth his softest voice to congratulate the happy young girl, while at the same time he places on her head a wreath of laurel. The ceremony, which has been opened by a concert, to show the musical talents of the pupils, as well as to render the entertainment more pleasant, is closed with some gay chorus, and the pupils, more or less happy, look now for the pleasure of being taken home.

The young lady of sixteen or seventeen, who first came to school a little girl, will now leave it an accomplished young woman. She leaves the school-room and enters the drawing-room without timidity or awkwardness. Her deportment is easy and natural; because her native disposition has never been constrained, but only directed. The French never torment nature in their children. They direct it towards what they think proper; but take care not to touch its originality. If from this elegant and worldly education a little of the luxury were taken away, and replaced by simple but sound notions of the young girl's future duties as a daughter, a mother, and member of the human family, French education would be a model for other nations to follow.

The law to which this article refers is the same which, having been promulgated in 1833, remained in force till 1851. Modified as it now is under the present Government, it can be but temporary; we have, therefore, kept to the letter of the law of 1833, which was inspired by the patriotic, philanthropic, and liberal feelings of the eminent men of that epoch.

GERMANY.

Levana, oder Erziehlehre ("Levana, or the Theory of Education.") By J. P. F. RICHTER. Berlin. THERE is not now, as there was a few years ago, any tendency to underrate the importance of education; but we are likely to suffer from an idea too limited of its character and objects. As a remedy for this, transcendental speculations and an array of abstract principles will less avail than a history of what education has been in every country and in every age, and a vivid portraiture of those great and good men who from the remotest times devoted themselves to the interesting and arduous work of educational reformers. There is even to the savage an education: the superstitions and the habits of his people; the peculiarities of the land he inhabits, and not the least of these its climate; his training for the chase or for war—these are his education. But then first could there be a definite, an organic scheme of education, when lawgivers arose; since it is impossible to legislate effectually without regard to those on whose unspoiled impressionable minds you wish to stamp the sacredness and the majesty of the law. The more, however, religiously and politically, the State is a unity, the more its citizens are nourished and developed by public influences—the less there need of any special enactments for building the young into a noble manhood. This is apt to be forgotten when education in England is spoken of: because the means of primary instruction do not abound amongst the English, they are commonly pictured in the mass as

uneducated; whereas, from the gigantic movement of their industrial energies, from their vast commercial contact with regions ten thousand miles away, and from their incessant action as central force and fire on the most vigorous, and what will ultimately be the most numerous, race in the world—it may be boldly averred that, though not in the ideal sense, or in the Greek and Roman sense, no modern people is so thoroughly educated as the English. When once they have achieved that national unity towards which they are rapidly marching, there will be no room for lamenting over defective education, whether the provision for primary instruction be ample or not. The nation which is most a nation, is most an educated nation. But this supposes, besides the lawgiver, art, poetry, and religion. The history of education would therefore embrace, as its second stage, the point where culture came in to complete what the commands of the legislator left imperfect. The Spartans were not less educated than the Athenians; but, having retained through all their career, till they sank at last into irremediable degeneracy, the mould which their great lawgiver gave them, they shunned as a snare and a corruption that culture which was the glory of the Athenians, and which will ever be the wonder of mankind. In the same way, the Jews were formed by legislation, and never attained to culture. Whatever culture the Romans had was borrowed, and was not a thing which their hearts instinctively sought. The Chinese, compressed and stiffened into monotony by a traditional legislation, are educated, not cultured. The centuries intervening between the downfall of Paganism and our own day were the long and rich education of humanity: a corresponding and crowning culture of humanity has yet to come. In the absence of culture, a teaching through minute intellectual details has, since the Reformation, prevailed in Europe; so that the third stage in the history of education would be characterised as the dogmatic stage. It would be a most tragical retrogression, unless it were obviously preparing a grander culture even than that of the Athenians. For a history of education, the Germans have most industriously accumulated materials; but perhaps more acquaintance with the public and private life of the ancients must be acquired before such a history can be added to the number of matured and finished literary masterpieces. Meanwhile, the history simply, as fact and suggestion, may still be most profitably studied. The true interest of all history begins where it breaks into biography; so here. But the educational reformer of early times had something else to battle for than the educational reformer at present. Then, as religion, poetry, and art combined to promote national culture, the fear would be lest through such consummate culture the stringency of law should be relaxed, and education in the more limited sense enfeebled. Classing, for instance, Plato, without impropriety, among educational reformers, he would be considered so mainly to the extent that he wished a revival of neglected and an improvement of existing law. He would thus be performing in some measure the part of a country's first legislator. But now, when, educationally and otherwise, the influence of law is overwhelming—when, from the marvels of science, the expansion of manufactures, the rapid communication between people and people, educational agencies are most abounding—the work of the reformer is to convert, whenever he can, education into culture. Between, however, those oldest educational reformers and such as are now needed and beginning to appear, are they who, with a very correct idea of education, but with an idea most inadequate of culture, sought to transform society by emancipating the child. Of these Rousseau, by all but the grossly prejudiced, would be recognised as the chief. It matters not whether what he positively taught can be practically applied to the children of our own day; he had to overthrow an educational despotism—and he did it. But Rousseau viewed the child too much as an abstraction. He did not squander himself round it with a fervent love and an opulent phantasy; he could not enter into that heaven of dreams and delights which hovers over the cradle, and is the natural atmosphere of infancy. What he wanted Pestalozzi had in heaped-up measure—the greatest educator that ever was brought into fertilising proximity with the individual; though, as must over and over be repeated, the culture of the fatherland includes the education of the individual. Till this principle

is duly understood, duly felt, what Pestalozzi wrote and what he did must be guide and inspiration. To the Pestalozzian system Fichte gave a magnificent and heroic development in the "Addresses to the German Nation;" which, for their lofty eloquence and adamant manliness, should tempt some brave one to clothe them in valorous English words. This book of Fichte's is perhaps the last true and telling utterance on education, and will hold its ground till God sends a gifted soul to show how the education of the individual rises into national culture, and how this must finally enlarge into what has never yet been—a culture for universal humanity.

Of a very different character from Fichte's work is the *Levana* of Richter. Fichte would make all men Titans, hurling rocks, and hard and strong as the rocks they hurl. Richter would make them all poets; or, if this cannot be, would keep them as long under the purple reign of illusion as possible. Perhaps it is well that our first education should be poetical, even as our last should be heroic. But, though there is a dash of sentimentalism in everything that Richter wrote, he was not the man to whom the poetical could ever mean the effeminate or the indolent. His own life was resolute enough; the wonderful about it being how one with such tenacity of purpose, and whose path so long was bare and rugged, could, from disaster, disappointment, and despondency, extract such a wealth of imaginings. Whenever geniality is looked at as the field in which genius must grow, then mighty among the mightiest will be Richter. We rise from his books so far wiser men as we are more genial men than we were before. But the genius that springs from geniality alone is not supreme genius, otherwise we should be compelled to admit that Dickens is superior to Scott—an assertion which, if ventured on, would be felt at once to be an absurdity. A genial soul has intense sympathy with individuals of the human race, and with nature as a whole, and in its most manifold aspects. For nations, however, and their destinies—for mankind and mankind's destinies, it is too much occupied with the last good fellow it has met, or the last loveliness or the last marvel in sky or earth it has beheld, to care exceedingly. Now the *Levana* is an incomparable work, if education is to be narrowed to the relations of the individual with other individuals, and his susceptibilities to the sights and sounds of the universe. But I am a citizen, and I cannot forget that my child is to be a citizen;—and my own fate, the fate of my child, carries me back to every woe the most awful that has crucified the bosom of humanity. Now, if I were simply seeking a selfish existence for myself and my child, which yet, superficially judged, would not seem selfish, I should cultivate in his breast and in my own an unbounded geniality. I should be happy—he would be happy—we should help within a circle larger or smaller to make others happy—according to the vulgar notion of happiness. But there is a stern and terrible thing called duty, with which my geniality must be harmonised if it is to bring forth fruits which, while a worthy offering on the altar of the living God, can also nourish into noblest life the famished and the feeble among my brethren. Now here we must confess the *Levana* is defective. Our duties never find us—we find our duties. Were it not so, our mere geniality would be our best help and instructor, and the *Levana* would be as valuable as the "Imitation of Christ." But he who waits till duties seek him will never have any very heavy or trying duties to discharge;—inasmuch as it is by seeking duties that we come to a sense of duty; and, of course, without that sense, we cannot determine what is duty, even in the circumstances immediately around us. Not the less beautiful and not the less needed are Richter's teachings. If this age were a heroic age, it could afford to despise geniality; but, as it is not a heroic age, all the more indispensable is it that it should be genial. We are half disposed to say that if it were a genial age it could afford to despise heroism:—for, unfortunately, it is as destitute of geniality as of heroism. Apart, however, from the age and its wants, there is much in the *Levana* which will remain eternally true. It does what so few works on education are successful in doing: it makes the child an object of consummate interest. Each paragraph is a little poem, breaking into perfumed sparkles round his haloed head. The three things for which Richter is chiefly remarkable are pathos, humour, and wealth of imagery. And they all three lend their lustre to

render the child as sacred in the eyes of the sage as he is dear to a mother's heart. Except in style, Richter cannot be considered the most original of authors, as he certainly was not the profoundest. We are less impressed, therefore, by the thoughts in this book than by the mode in which those thoughts are illustrated. Unfortunately, the illustrations are so dazzling and accumulated that they hide instead of revealing the idea. This is occasionally carried to such an extravagant point in these pages, that the child for the moment seems no longer the child, but only a fairy or a cherub, on whom a bounteous hand is raining flowers and gems. Then the good Richter now and then twaddles, as every German, from not being braced and emboldened by the sense of a national existence, cannot fail to do; and he is now and then affected; and he is now and then, in spite of his hatred to pedantry, pedantic; and his smiles are now and then more ingenious than successful. These are drawbacks, and are serious enough to deter fastidious persons, especially Frenchmen, from reading a man in whose utterances the bosom always learns much, whether the brain profit or not. Perhaps the two strongest objections to the *Levana* as a guide in education are, that there is too much of detailed prescription, and that the individuality of children is not sufficiently recognised. To enable a child to grow naturally, he should not be an object of incessant observation and regulation. We should observe and regulate as little as we possibly can. The child is his own best educator, if we let him alone. Our own holy example, the influence of the invisible powers, his deepest, truest instincts, will lead him infallibly on to the godlike. To have your glance for ever on him, to be continually ordering or restraining, fragmentises instead of fructifying, even if what you command and what you forbid be wise in the highest degree, and you strew on each fragment the most gorgeous Richter-metaphors. Richter's plan of education might be called the psychological, as opposed to the dogmatic. He is quite right in attacking the dogmatic systems with such triumphant ridicule; but his psychology, however poetical, we cannot accept as an adequate substitute for dogma. The main evil is that the child becomes early too self-conscious. If he perceives that you are always attending to him—that you are watching to fill his sails with a brisk breeze here, and to give him additional ballast there—he is driven prematurely to grapple with the mysteries of his inward life, and his natural relations with the universe are irrecoverably gone. The individuality of the child is also one grand law in his education. The child is a child, with mind, character, temperament, distinctive. There are some principles which apply to the education of all children; but they are few. The thousand-and-one rules we are told to follow may none of them be suited to the particular child we have to deal with. The intelligent parent, who discerns that the child is his own best and chief educator, will not be slow in judging that he can interfere with advantage no further than he is illuminated by the irrepressible gleamings of the child's peculiar faculties. We have known children who yearned for praise, yet to whom praise was pain. How master such an apparent contradiction? Simply enough. The child yearned for praise; but he yearned for sympathy more. Praise, therefore, could never be welcome to him except in the shape of sympathy. We often take infinite trouble with the education of a child, yet grudge a glance at the difference between him and all other children that have ever been born into the world. Still, though the objections and qualifications we have brought forward seriously affect the applicability of much in Richter's book, they lessen in no measure its suggestiveness. Whatever is not adapted to the education of the child is yet instructive and enchanting alike, as a glimpse into one large, loving heart, and into the realm of exhaustless fancies of which that heart was the monarch. Whilst persuaded, likewise, that education must be more epic and less idyllic than it was in the nature of Richter to conceive, or in his environments to give the hint of, we are inclined to put an exalted estimate on the book, its other merits having been frankly and gladly admitted by us, as the ablest protest that has yet appeared against dead mechanical systems. It is the very work to circulate by thousands in England at present. We believe that some years ago a translation was published either here or in America, though we have never seen it. We suspect that it must have met with very few

readers, as we can nowhere trace its path. It probably, from its title, was shunned as some dull romance. Yet even by those seeking nothing but amusement, unless they were most shallow persons indeed, the *Levana* would be found as entertaining as a novel. Let us hope, therefore, that when it next appears in an English dress it will have readers of every kind—grave and gay—those who are anxious to educate their children aright, and those whose own education has been ruined, and who, tormented how to pass away an idle hour, have stumbled on a curious book; these will see in Richter's quaint sayings and odd pictures how much they have lost; perchance they may also see how much they may yet gain. One delusion the book would surely dispel—a delusion so common and so fatal—that to educate means merely to inform and to indoctrinate. It would be almost vain saying anything to our countrymen yet about culture; this flashes on us as the heritage of the far-coming days. But it would be something to convince them that education does not signify taking in a cargo, more or less worthless, of knowledge. Break down the *Penny Cyclopædia* into minute morsels, which you season with the catechism; this seems the net result of our stumbings and strivings in the most beautiful of regions.

The works of Richter do not easily admit of analysis: they may be said to be long digressions, with countless digressions intermixed. We had determined to analyse the present one for the reader's benefit; but have found the task beyond our strength, unless we were permitted to be as lengthy and digressive as the author. The noblest passages in the book are furnished by an address to mothers in the part devoted to female education. Richter is poetical even when he is nothing else, but seldom eloquent. The address to mothers, however, is eloquence of the most earnest and valiant kind. We to the mother who could resist such an appeal; we, to her children!

There is an unpretending but very impressive section on the tendency to unlimited faith in childhood, which, as we are writing on a book full of digressions, tempts us to a little digression of our own. Richter thinks, and so think we, that when faith so aboundeth, it is the extreme folly to accumulate proofs. Now this strikes against a sad and signal error in modern education. While the whole being of the child has wonder as its atmosphere and faith as its garment, you set yourself to plant a premature scepticism there, where doubt would never of itself have entered, by endeavouring to demonstrate what the young heart clings to with its most living, most joyous instincts. If the next generation in England were to be more unbelieving than all the generations that have gone before it, to what could the cause be clearly traced? To your inconsiderate, your cruel interference with the glad, rich faith of childhood's soul. Even if the child do not fall into despairing, mocking unbelief, how can he avoid a lean, a captious intellectuality? For you, as far as you are aiding his development, are sacrificing all the other and more fertile faculties to the intellect. Besides, will not the child be driven to question the sincerity of your own convictions, when you fatigue and torment yourself so infinitely to hammer into him with the nails of logic, to fasten into him with the hooks of evidence, what he has hitherto clung to with warmest breast and most radiant imagination? Furthermore, the absolute will of the parent is a primordial, an indispensable element in the moral education of the offspring. What all other infallibilities are to the parent, that to the child is the parent's infallibility. But how long will this infallibility be revered—as needful to the child as his natural wonder and natural faith, out of which it partly grows, while in its turn nourishing both—if the parent himself, by implication, abdicates his infallibility, as he most manifestly does when he brings battalions of arguments to defend positions unattacked, and whence he has only to issue his supreme decrees as authority and law? The most sacred and awful things also, if they are to remain sacred and awful, must not be too frequently or familiarly spoken of. The more a religion has had of symbolic beauty and mystical depth, the more it has followed this as chief among its rules of action. Veil after veil had to be lifted, and yet veil after veil, and still you saw only afar off the Ineffable One. As the Holy of Holies in the temple, so must there be a holy of holies in human speech. Not the Jews alone, but all nations, have had a name for the Invisible, never but in the most solemn and stupendous circumstances

to be pronounced. Can we be deaf and blind to such warnings from the human soul in its grandest, its most adoring moods? Do we not see that what we endeavour to prove, in things most sacred and awful, becomes the less sacred and awful for the proof? We have vulgarised, we have cheapened it, simply by dragging it through the common thoroughfares of language. No: fly from all these mistakes and misfortunes, by venerating thy child's natural faith and natural wonder. Thus only can whatsoever is truly venerable grow increasingly venerable to him.

Such, though in far more glowing, far more poetic words, are the counsels which Richter, from his high place among immortals, would address to those of us to whom the care of young immortals is entrusted. ATTICUS.

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